THE CHINESE EMPIRE

A GENERAL & MISSIONARY SURVEY

大清國

Moulton Library
Bangor Theological Seminary

Presented by

The Rev. Robert

Howard

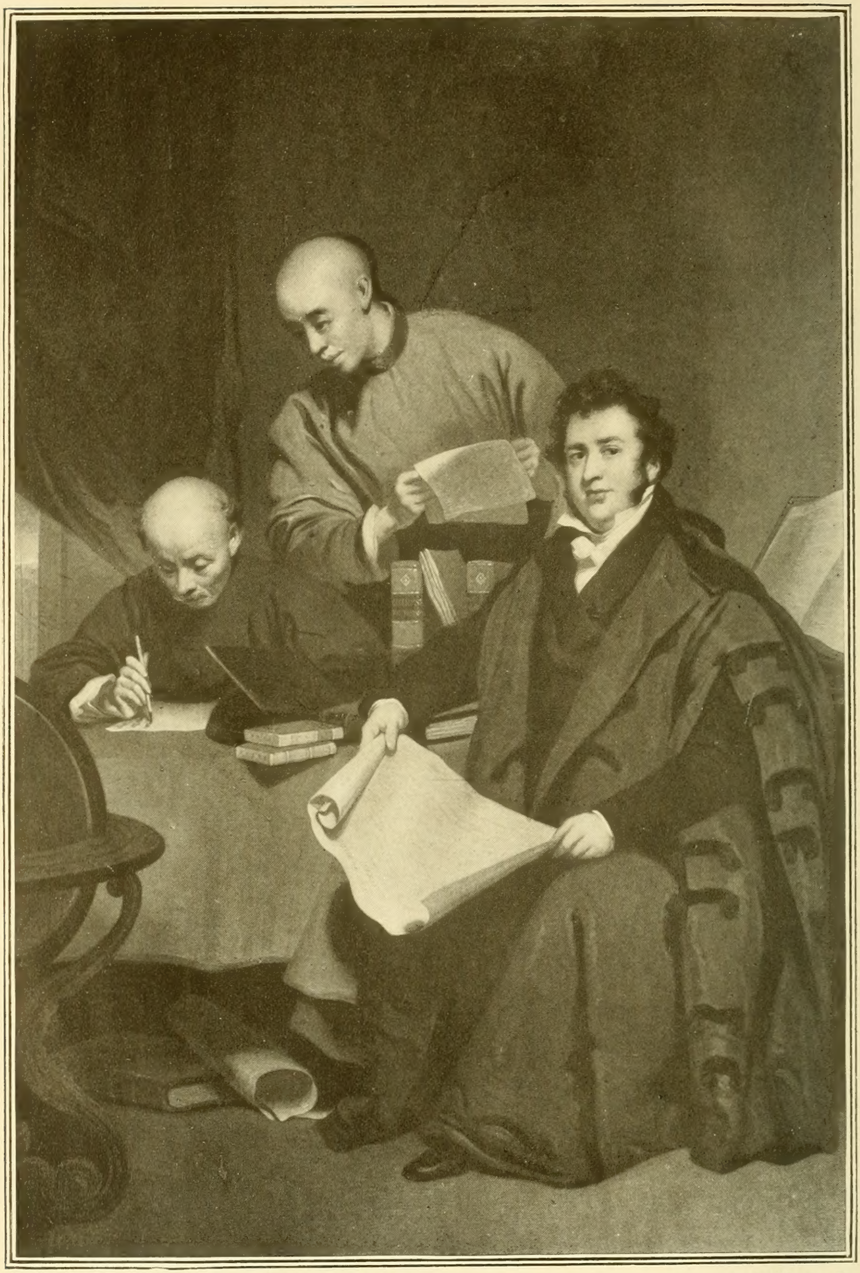
UNIVERSITAS BOSTONIENSIS : CONDITA MDCCCXXXIX :

Research

01-00018764

School
of
Theology
Library

THE CHINESE EMPIRE



From a painting *by J. Chinnery, Esq.*

Robert Morrison, D.D.

Robert Morrison, D.D., born in Northumberland 1782; reached China *viâ* America 1807; settled at Canton; first and only furlough 1824; died in Canton 1834. Compiled first English and Chinese Dictionary, English and Chinese Grammar, and with his colleague Milne, translated the whole Bible. Practically alone all his missionary career. Engaged as Interpreter for East India Company, was thereby self-supporting. Connected with L.M.S. The founder of Protestant Missions in China.

Frontispiece.

THE CHINESE EMPIRE

A GENERAL & MISSIONARY SURVEY

WITH PORTRAITS
AND ILLUSTRATIONS

EDITED BY
MARSHALL BROOMHALL, B.A.
EDITORIAL SECRETARY, CHINA INLAND MISSION

WITH PREFACE BY
THE RIGHT HON. SIR ERNEST SATOW, G.C.M.G.
H.M. MINISTER AT PEKING 1900–1906

LONDON: MORGAN & SCOTT
12 PATERNOSTER BUILDINGS, E.C.
CHINA INLAND MISSION,
NEWINGTON GREEN, LONDON, N.
PHILADELPHIA, TORONTO, MELBOURNE

TO

ALL WHO

BY PERSONAL SERVICE OR SELF-DENYING GIFTS

HAVE SOUGHT THE NATIONAL, MORAL, AND SPIRITUAL WELFARE

OF THE PEOPLES OF

The Chinese Empire

AND IN PARTICULAR

TO MY HONOURED FATHER AND MOTHER

WHO HAVE DEVOTED

THEIR LIVES, HOME, TALENTS, AND THEIR SONS AND DAUGHTERS

TO THE SAME GREAT CAUSE

THIS BOOK IS DEDICATED

"LO, THESE SHALL COME FROM FAR: AND, LO, THESE FROM THE NORTH AND FROM THE WEST; AND THESE FROM THE LAND OF SINIM."—Isaiah xlix. 12.

"Arias Montanus was among the first to suggest that the *Sinim* are the Sinese (Chinese); and since the question has been so thoroughly discussed by Gesenius (in his Commentary and Thesaurus), most of the Commentators, and also such Orientalists as Langles (in his *Recherches Asiatiques*), Movers (in his *Phœnicians*), Lassen (in his *Indische Alterthumskunde*, i. 856-7), have decided in favour of this opinion."

. . . . . .

"The name *Θῖναι* (Strabo), *Σῖναι* (Ptol.), Τ*ζίνιτζα* (Kosmas), says the Sinologist Neumann, did not obtain currency for the first time from the founder of the great dynasty of Tsin; but long before this, Tsin was the name of a feudal kingdom of some importance in Shensi, one of the western provinces of the Sinese land, and Fei-tse, the first feudal King of Tsin, began to reign as early as 897 B.C."—FRANZ DELITZSCH, D.D., in his *Commentary on the Prophecies of Isaiah.*

PREFACE

THE enormous territory of the Chinese Empire, and the vast multitudes who inhabit it, would well-nigh entitle it to be regarded as a sixth quarter of the globe. For many ages it remained apart from the general current of Western civilisation, but in recent times the improvement in the means of intercommunication has so diminished distance that the Chinese nation has found it no longer possible to maintain its former attitude of isolation and aloofness. One by one the barriers of separation have been broken down, and the Chinese people have themselves come to recognise that they have much to gain by familiarising themselves with the discoveries in every branch of knowledge that have been made by the nations of the West.

For just a hundred years past continuous efforts have been made to impart to the Chinese the knowledge of Christianity and the benefit it confers on mankind. In 1807 the pioneer Protestant missionary Robert Morrison of the London Missionary Society landed at Canton. At the present moment his successors, belonging to seventy different Societies, number more than 3700 of both sexes, and are to be found preaching, tending the sick, and teaching in nearly every important city throughout the Empire.

To the exertions of missionaries we owe the greater portion of the knowledge we possess of the language and literature, the history, the manners and customs of the

Chinese. It is only necessary to mention the dictionaries and other works of Morrison, Medhurst, Doolittle, and Wells-Williams, the translation of the Chinese classical books by James Legge, the writings of Eitel, Faber, Edkins, Chalmers, and Arthur Smith, to perceive the magnitude of our own indebtedness to them, while by their versions of the Bible, works in theology, church history, devotional books and treatises in almost every department of secular history and science, they have striven unceasingly to become the interpreters of the West to the Far East.

The events of the last few years have awakened a new spirit in the Chinese nation. They no longer desire to shroud themselves in a proud feeling of superiority to other nations, but show that they are willing to learn and desirous of appropriating whatever may serve to help them as a people in attaining to the level of the leaders of civilisation. Perhaps they do so thinking in the first place of securing the means for maintaining their independence and territorial unity. To such an aim it is impossible to refuse our warmest sympathy. Without security within their own borders they cannot turn their attention to the most precious elements in the life of a nation—to the religion which brings us into conscious relation with the God and Father of all mankind, to well-ordered civil and political liberty, to the pure administration of justice between man and man, and the elevation and improvement of human life under every aspect. It is to the missionaries that we must look for help in diffusing these blessings among the people of China, to whose welfare, spiritual, moral, and intellectual, they have devoted themselves so earnestly in the past, hoping even against hope for that fruit of their labours which the present time seems to promise.

It has been my privilege, during a residence of nearly six years in China, to have been brought into close personal relations with many Protestant missionaries, and to have seen a good deal of the work carried on by them in evangelistic, hospital and medical work, and education. I can testify to the sincerity and ardour with which they pursue their noble and self-sacrificing task, often under great difficulties from fanatical opposition, sometimes in almost absolute solitude, and frequently even at the risk of their lives—undaunted witnesses for the faith.

ERNEST SATOW.

SIDMOUTH,
February 1907.

EDITOR'S PREFACE

During the years 1902-1903 the writer edited a series of articles on the Provinces of China, accompanied with maps, in *China's Millions,* the monthly organ of the China Inland Mission. Subsequently repeated requests were received, both from friends in China and at home, asking for the republication in book form of these articles. Instead of this, an entirely new work has been undertaken, which, it is hoped, will be of much more permanent value.

In view, also, of the fact that the year 1907 would be the Centenary of Protestant missionary effort in China, it appeared desirable and fitting to publish a comprehensive survey of the Chinese Empire. It was therefore decided to publish a large and new Atlas of the Chinese Empire, the Atlas to be accompanied by a book giving a geographical, historical, and missionary survey of each Province and Dependency of that Empire. The preparation of the various articles was entrusted to those who, by long residence in the field, were specially qualified to write as experts upon their own particular Provinces. The present volume contains the articles thus written, and is intended, though published separately, to be a supplementary volume to the Atlas of the Chinese Empire.

It needs but a glance at the Contents Table to see that each author writes from personal experience, the date of each writer's arrival in China being given in that table. If it be mentioned that the aggregate number of years spent in China by the writers of this book amounts to five hundred and fifty, it will readily be perceived that the book is the work of those who may be regarded as qualified to speak with authority.

While the general basis of the work as laid before each author was, the preparation of an article giving a geographical, historical, and missionary survey of his Province or Dependency, it was but natural that among so many writers there should be some slight variety of treatment and some variation as to length. Although the majority of the contributors exceeded the limits suggested, in only two or three cases has it been necessary to seriously condense or abbreviate. The lenient treatment of those who exceeded the limits originally suggested is recognised as possibly somewhat unfair to those who conformed to the original programme, and to these the Editor would offer his apology. Many of the longer articles were so valuable that they have only been curtailed where abbreviation appeared absolutely necessary. Unfortunately, all were not able to supply the provincial statistics as suggested.

The order in which the provinces have been arranged has been determined approximately by the date missionary work was commenced in them. Thus Kwangtung comes first, the coast provinces next, and the inland provinces last. It should be explained that although Formosa is not now part of the Chinese Empire, an article upon that Island has been included as the history of Missions there is so closely connected with the mainland.

It was intended to publish this book and the new Atlas of the Chinese Empire together, as companion volumes. An unexpected delay, which will be shortly explained, has, however, made it impossible, without serious loss to the ultimate value of the Atlas, to publish the maps immediately. As this book is now ready for the press, it is thought advisable to issue it at once. It is complete in itself, and will, it is hoped, prepare the way for the Atlas, which will be published as soon as possible.

The Atlas will consist of twenty-three maps of the Provinces and Dependencies of China; China Proper being all on the scale of 1 : 3,000,000, or about 47 miles to the inch; and the Dependencies of the Empire on the scale of 1 : 7,500,000, or nearly 120 miles to the inch. The drawing of the maps, which are based upon the most recent surveys, has been entrusted to Mr. Edward Stanford, the well-known King's Geographer. The engraving is already far advanced.

It is a great pleasure to acknowledge the personal care and interest taken in the preparation of the Atlas by Mr. John Bolton, F.R.G.S., of Mr. Edward Stanford's firm, from whom has been obtained the following list of some of the surveys utilised in the preparation of the maps:—

For the Kokonor district, a compilation by the Royal Geographical Society; for South-West Mongolia, the Russian Frontier Survey. For regions in the north-east of Tibet, Carl Futterer's route; for Southern Chihli, a map by the Topographical Section of the British War Office, also the China Field-Force Survey. For Inner Mongolia, Lieut.-Colonel Wingate's Survey; and for Manchuria, map compiled by the Topographical Section of the British War Office. For Shantung, Honan, Chekiang, and Szechwan, maps by the Topographical Section of the British War Office. For parts of Eastern China, the German War Office map; and for Kiangsu, the map by the Intelligence Branch of the Quartermaster-General's Department, Dehra Dun. For Anhwei, we are indebted to the Surveys of Lieut.-Colonel

Wingate and to the Topographical Section of the General Staff of the War Office, and especially to Major Fraser. For the region of the Poyang Lake, charts by the Admiralty and by Consul W. J. Clennell. For the region of the Tungting Lake, the Admiralty Chart; and for the same region and Hunan generally, tracings and maps lent by Mr. A. H. Harris of the Chinese Imperial Maritime Customs and by the Rev. G. G. Warren of the Wesleyan Missionary Society. For Yunnan, a map by Major Davies; and for parts of Kweichow, the maps of Consul Bourne's Blackburn Commercial Mission. For parts of Kwangsi, maps by the Rev. Louis Byrde of the C.M.S.; and for Hongkong and Kowlun, the Topographical Section of the British War Office. For Western Kwangtung, maps by the Chambre de Commerce de Lyon; and for Hainan and Indo-China, the Carte de la Mission Pavie. For India and the adjacent countries, the maps compiled in the Burma Surveys Drawing Office.

The unexpected delay in the publication of the Atlas has been occasioned through the difficult question of Chinese orthography. Almost as soon as the work was determined upon, the question of what orthography to employ had to be decided. It was soon recognised that the orthography adopted by the Chinese Imperial Post Office would ultimately carry the day, since conformity to that is necessary in all postal communications, which as a determining factor is of no small importance. The Editor therefore immediately put himself into communication with China upon this matter, and was thankful to ascertain that Sir Robert Hart had already undertaken the careful consideration of this subject, a thorough revision of the former postal spelling being well advanced.

Although the authorities of the Chinese Imperial Post

Office at once evinced the greatest interest in the preparation of this new Atlas, and most kindly responded by offering every facility for giving the present writer the results of their revision at the earliest possible moment, considerable delay has been experienced. But for this the Atlas and book would have been published together in time for the Centenary Conference in Shanghai. The orthography finally adopted is employed in this book, so far as that is possible at the time of going to press. The Atlas is being delayed that the full results of this orthographical revision may be used. If the Sinologue is tried by some inconsistencies in the orthography of Chinese places and persons, the Editor pleads for patience during the difficult days of a transitional period.

At a time when China is demanding an ever-increasing attention from the countries of the world, it is hoped that this work will prove useful, both in enabling the reader to more fully understand the country itself and to more fully appreciate the work that the Christian Church is seeking to do for her good. The Editor's endeavour has been to present to the public a serious and comprehensive review of the field as well as of the work being done there.

Most grateful acknowledgment must be made of the kind help which has been received from many sources, without which it would have been impossible to have prepared the present volume. While it is not possible to mention by name all who have in one way or another contributed to its completion, special reference is made to the following:—

To the Right Hon. Sir Ernest Satow, G.C.M.G., for his sympathetic Preface, the value of which will be readily recognised by those who know of his intimate acquaintance with and valuable services in the Far East, with which he has been so closely connected for the greater part of his life since 1861. To M. de Galembert, Imperial Postal Commissioner in Shanghai, and to Mr. Morse, Statistical Commissioner and Postal Secretary of the Chinese Imperial Maritime Customs, for their courtesy in placing at the writer's disposal early proofs of the revised orthography adopted by the Postal and Telegraph authorities in China; and also to Mr. James Stark, Secretary to the China Inland Mission Council in Shanghai, for kindly undertaking the negotiations in this and other matters.

Warm acknowledgment is also made of the great generosity shown by the British and Foreign Bible Society in unreservedly placing at the Editor's disposal the documents on the Bible in China so carefully prepared by Mr. Crayden Edmunds, M.A., of their Translating and Editorial Department, for a subsequent publication of their own. Without these the article on the Bible in the Chinese Empire could not have been written with anything of its present completeness or accuracy. Sincere thanks are also offered to Mr. Crayden Edmunds for the further kindness of reading through the proof of that section relating to the Bible in China; and to Mr. Eugene Stock of the Church Missionary Society, the well-known authority on Missions, for a similar kindness in connection with the introductory chapter.

Of the able and willing co-operation of all those who have contributed articles to the book the fullest and heartiest acknowledgment is made, and any success which the book may attain will be no less theirs than the Editor's.

In addition to the above-mentioned persons, the Editor is under much obligation to the Secretaries of many Missionary Societies, who, at no little trouble to themselves, have searched for and lent photographs and engravings of some of their leading pioneer workers in China, thus making it possible to enrich the book with what is probably quite a unique collection of notable China missionaries. On this point it should be said that, with few exceptions, the collection of portraits has been limited to those who, having served their day and generation, have "fallen on sleep." The exceptions have been in the few cases where the missionary, though still living, has given fifty years or more to China, or where he has been the pioneer in some new field. Among so many notable men it has of course only been possible to select a few representative men from most of the older Societies. No one regrets more than the Editor that the limitations of space have not allowed him to include many other equally eminent missionaries, and especially some of the noble women, who, as wives or lady workers, have given equally valuable and self-sacrificing service to the cause of Christ in China. Of some of the early workers unfortunately portraits are not to be obtained.

In conclusion, acknowledgment is made of the assistance kindly given by Mr. R. Gillies, when on furlough, in the compilation of the statistics found on pp. 36-39, as well as other help. The statistics have been compiled from the published Reports of the various Societies, from which it has not, however, been always possible to obtain the desired information. Hearty thanks are also given to Mr. T. W. Goodall, my esteemed editorial colleague, for the full indices which he has prepared.

A considerable amount of material originally intended for the book has been omitted, especially statistical work and tables of Mission Stations, as the work is already much larger than was contemplated.

And now, to Him who hath "made of one blood every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him,"—this record of a century's efforts to make known to the most ancient of those nations the revelation of God in Christ Jesus is committed, with the earnest prayer that all the glory of past successes may be given to Him, that all the failures and shortcomings of His servants may be forgiven, and that all wisdom and grace for the right and full use of the wonderful opportunities now presenting themselves may be vouchsafed to those responsible for future action.

MARSHALL BROOMHALL.

China Inland Mission, London,
March 25, 1907.

CONTENTS

PAGE

PREFACE vii

By the Rt. Hon. Sir Ernest Satow, G.C.M.G.

EDITOR'S PREFACE xi

INTRODUCTION 1

By the Editor. Geography; Early Nestorian Missions; First Roman Catholic effort; second Roman Catholic effort. Protestant Missions: Period of Preparation, 1807-1842; Period of the Ports, 1842-1860; Period of Penetration, 1860-1877; Period of Progress, Persecution, and Prosperity, 1878-1907.

THE PROVINCE OF KWANGTUNG . . . 43

By the Rev. J. Campbell Gibson, M.A., D.D. English Presbyterian Mission. Arrived in China 1874.

THE PROVINCE OF FUKIEN 54

By the Rev. Llewellyn Lloyd, Church Missionary Society. Arrived in China 1876.

THE ISLAND OF FORMOSA 63

By the Rev. Thomas Barclay, M.A., English Presbyterian Mission. Arrived in China 1874.

THE PROVINCE OF CHEKIANG . . . 73

By the Ven. Archdeacon A. E. Moule, B.D., Church Missionary Society. Arrived in China 1861.

THE PROVINCE OF KIANGSU 80

By Rev. John Darroch, Translator for Shansi Imperial University. Arrived in China 1887.

PAGE

THE PROVINCE OF SHANTUNG 93

By Mr. C. F. Hogg. Arrived in China 1884.

THE PROVINCE OF CHIHLI 101

By the Rev. Thomas Bryson, London Missionary Society. Arrived in China 1866.

THE PROVINCE OF HUPEH 114

By the Rev. Arnold Foster, B.A., London Missionary Society. Arrived in China 1871.

THE PROVINCE OF KIANGSI 126

By Mr. Archibald Orr-Ewing, China Inland Mission. Arrived in China 1886.

THE PROVINCE OF ANHWEI 139

By the Rev. J. J. Coulthard, China Inland Mission. Arrived in China 1879.

THE PROVINCE OF HONAN 149

By G. Whitfield Guinness, B.A., M.B., China Inland Mission. Arrived in China 1897.

THE PROVINCE OF HUNAN 164

By Mr. A. H. Harris, late Acting Commissioner of Customs, Changsha. Arrived in China 1883.

THE PROVINCE OF KANSU 189

By the Editor. In China 1890-1899.

THE PROVINCE OF SHENSI 198

By the Editor. In China 1890-1899.

THE PROVINCE OF SHANSI 209

By Mr. Albert Lutley, China Inland Mission. Arrived in China 1887.

THE PROVINCE OF SZECHWAN 224

By Mr. Joshua Vale, China Inland Mission. Arrived in China 1887.

PAGE

THE PROVINCE OF YUNNAN 238

By the Rev. JOHN M'CARTHY, China Inland Mission. Arrived in China 1867.

THE PROVINCE OF KWEICHOW . . . 251

By the Rev. SAMUEL CLARKE, China Inland Mission. Arrived in China 1878.

THE PROVINCE OF KWANGSI . . . 271

By the Rev. LOUIS BYRDE, B.A., Church Missionary Society. Arrived in China 1898.

THE PROVINCE OF SINKIANG . . . 292

By Mr. GEORGE HUNTER, China Inland Mission. Arrived in China 1889.

MANCHURIA 301

By the Rev. J. W. INGLIS, M.A., United Free Church of Scotland. Arrived in Manchuria in 1890.

TIBET 318

By Mr. CECIL POLHILL, China Inland Mission. Arrived in China 1885.

MONGOLIA 338

By the EDITOR. And supplementary section on work for the Mongols at Kalgan, by Rev. J. H. ROBERTS, American Board of C.F.M. Arrived in China 1877.

THE BIBLE IN THE CHINESE EMPIRE . . 371

By the EDITOR; based on material supplied by the British and Foreign Bible Society.

APPENDICES—

I. PHILOLOGY 421

II. THE JEWS IN CHINA 428

III. INTRODUCTION OF CHRISTIANITY INTO CHINA . 433

IV. BIOGRAPHICAL OUTLINES 436

INDICES—

I. Chronological 447
II. General 457
III. Missionary Societies 461
IV. Biographical or Personal . . . 463
V. Topographical 469

PORTRAITS

Robert Morrison, D.D. . . . . *Frontispiece*

Group I. . . . . . *To face page* 12

1. Bishop Burdon.
2. Rev. W. H. Medhurst.
3. Dr. Lockhart.
4. Dr. Peter Parker.
5. Bishop George Smith.
6. Rev. F. Genähr.
7. Rev. Dr. Legge.
8. Bishop Boone, Sen.
9. Rev. Wells Williams.

Group II. . . . . . *To face page* 16

1. Rev. M. T. Yates.
2. Rev. A. Williamson.
3. Rev. C. P. Piton.
4. Rev. H. Z. Kloekers.
5. Rev. Dr. Faber.
6. Rev. R. Lechler.
7. Rev. Ed. Pagell.
8. Rev. M. Schaub.
9. Rev. A. W. Heyde.

Group III. . . . . . *To face page* 21

1. Rev. Josiah Cox.
2. Rev. Wm. Muirhead.
3. Mr. A. Wylie.
4. Rev. Wm. Burns.
5. Rev. J. Gilmour.
6. Rev. David Hill.
7. Rev. Geo. Piercy.
8. Rev. R. Macdonald, M.D.
9. Rev. Joseph Edkins, D.D.

Group IV. . . . . . *To face page* 23

1. Rev. J. Macintyre.
2. Dr. J. M. Hunter.
3. Rev. Carstairs Douglas.
4. Rev. W. N. Hall.
5. Rev. J. Innocent.
6. Rev. J. L. Nevius.
7. Rev. J. Ross.
8. Rev. H. Blodget.
9. Rev. H. Waddell.

Group V. . . . . . *To face page* 25

1. Rev. Dr. Griffith John.
2. Rev. R. H. Graves.
3. Bishop Russell.
4. Bishop G. E. Moule.
5. Bishop Schereschewsky.
6. Rev. Dr. W. A. P. Martin.
7. Rev. J. L. Maxwell, M.D.
8. Dr. J. G. Kerr.
9. Bishop Hoare.

Group VI. . . . . . *To face page* 27

1. Rev. H. L. Mackenzie.
2. Dr. J. Cameron.
3. Dr. R. H. A. Schofield.
4. Rev. R. F. Laughton.
5. Rev. J. W. Stevenson.
6. Rev. W. M'Gregor.
7. Rev. J. M'Carthy.
8. Mr. James Meadows.
9. Mr. Adam Dorward.

J. Hudson Taylor . . . . *To face page* 41

ILLUSTRATIONS

A Mission Station, Fukien . . . *To face page* 55
The Hangchow Bore . . . . „ 73
The Burial-Place of Yü the Great . . „ 74
The Heaven-appointed Pagoda, Ningpo . „ 76
The Shanghai Bund and Tea-Gardens . „ 82
Near the Mouth of the Han, Hankow . „ 116
Memorial Tablet to Fu-Hsi . . . „ 149
A Modern School . . . . „ 156
The Tomb of Fu-Hsi . . . . „ 159
Grave of Emperor Shun's Two Consorts . „ 164
The Nestorian Tablet . . . . „ 202
Two Water Scenes . . . . „ 224
An Aboriginese Festival . . . „ 243
Group of Hwa Miao Women . . . „ 253
Tomb of Nurhachu . . . . „ 303
N.E. Corner Tower of Moukden Brick City . „ 309
Map of C.I.M. Stations . . . . *End of Volume.*

INTRODUCTION

By the Editor

The Chinese Empire, whether viewed from the standpoint of its extent of territory, the wealth of its resources, the antiquity and vitality of its teeming population, or in view of its past history and future prospects, cannot but command the most serious and thoughtful consideration of all who are interested in the welfare of the human race.

Year by year China has attracted increasing attention, and has commanded a larger place in the minds of men, no matter whether it be the missionary, commercial, or international questions which interest the observer. Few, if any, of the problems of human life to-day are of greater importance and of a more fascinating nature than those presented by the Chinese Empire. With the threatened dismemberment of the Empire but recently averted, with her integrity practically assured by the renewal of the Alliance between England and Japan, with a spirit of reform moving the country from east to west and north to south, the future of China portends great weal or woe to the rest of mankind.

For exactly one hundred years, from 1807 to 1907, Protestant Missions have been endeavouring to bring to bear upon the Chinese people the regenerating and ennobling influences of the Gospel, and it has been acknowledged by the Chinese themselves, as well as by the European and American residents, that the beneficent influence of the truth made known through the various evangelical, educational, and philanthropic channels has played no small part in producing those aspirations for better things which are so evident in China to-day. Without attempting, in detail, to summarise the geographical, historical, and missionary information of the following pages, as given by each writer under his own section, a short introduction to those articles is necessary.

The area of the Chinese Empire is to-day given as 4,277,170 square miles, which is considerably smaller than the Empire was in the prosperous days of Kienlung (A.D. 1737-1796); more than half a million square miles of territory having been taken from China by Russia alone since that date.

From the figures given in the footnote[1] it will be seen that the Chinese Empire comprises about one-twelfth of the total territory of the world, while it occupies nearly one-quarter of the whole continent of Asia, the largest of continents. It is considerably larger than Europe, and is nearly equal to half of the vast continent of North America, being much larger than either the United States or the Dominion of Canada taken separately. Twenty countries equal in size to France, or thirty-five countries equal in area to the British Isles, could be placed within the Chinese Empire, while more than one-third of these would be located within that portion known as China Proper.

For a traveller to encircle China he would need to journey a distance considerably greater than half the circumference of the world. Of this distance some 4000 miles would be coast-line, some 6000 miles would be bordering on Russian territory, another 4800 miles would touch British possessions, while of the remainder,

---

[1]

	Area. Eng. sq. miles.	Population.
China Proper	1,532,420	407,337,305
Dependencies—		
Manchuria	363,610	8,500,000
Mongolia	1,367,600	2,580,000
Tibet	463,200	6,430,000
Chinese Turkestan	550,340	1,200,000
Total	4,277,170	426,047,305

some 400 miles would be contiguous to country under French rule and about 800 miles might be described as doubtful.

Vast as is the area of the Chinese Empire, there is naturally a greater interest attaching to its people than to the land itself. In the millions of this Empire the merchant sees one of the largest and most promising markets of the world; the financier recognises an almost limitless field for mining enterprise; the statesman and the soldier perceive political and military problems of the most stupendous magnitude; while the Christian, though not unmindful of other aspects, thinks more of the countless millions of men and women who are living and dying without that knowledge which is alone able to make them wise unto salvation.

The most recently accepted census of the population published by the Chinese Government gives the total population of the Empire as 426,000,000.[1] That so large a proportion of the human race should be located in one empire is an astonishing fact, and it is not to be wondered at that some persons have questioned the trustworthiness of these figures. It is certainly remarkable that about one-quarter of the world's population should be settled in a territory which is only one-twelfth of the whole; or, if reference be made to China Proper only, that one-quarter of the world's population should be crowded into a country which possesses not more than one-thirtieth of the inhabitable land of the globe.

Much as these facts may provoke a doubt in the mind of the student, the only possible data at present is that supplied by the Chinese Government, though other evidences can be adduced to show that these figures are not altogether incredible. The Rev. Arthur H. Smith has—by careful calculations in limited areas to be accepted as a unit of measurement for other districts which to all appearances are equally populated—proved that in some areas there is a population of 531 to the square mile, while in another area the population worked out at 2129 per square mile. Commenting on his own experiments, he has said: "For the plain of North China as a whole it is probable that it would be found more reasonable to estimate 300 persons to the square mile for the more sparsely settled regions, and from 1000 to 1500 for the more thickly settled regions."

---

[1] See footnote on p. 2 from *The Statesman's Year-Book.*

Colonel Manifold, in a lecture before the Royal Geographical Society in 1903, expressed his belief that the population of the Chengtu plain was no less than 1700 to the square mile; and Consul W. J. Clennell, in *China*, No. 1, 1903, gives the population of Shanghai as "something like 160,000 to a square mile." When it is remembered that the population in London ranges up to 60,000 to the square mile, and that in the poorest parts of Liverpool it is nowhere above 100,000 per square mile, the density of population in some of the Chinese cities will be more easily appreciated.

It is more easy to speak of millions than to appreciate the significance of the word. It is less than one million days since Isaiah penned his prophecies, and less than one million hours since Morrison landed in Canton. The death-rate of China alone would in six months blot out London, or in a fortnight the British army, while one day would remove the entire population of Canterbury. This is not mere sentiment, but actual fact. Could we but realise the misery, the hopelessness, the fear and dread which encircle one death in the land where Christ is not known, we should surely be moved to greater efforts and to a more supreme consecration and willing self-denial that the true Light might shine upon those now sitting in darkness and in the shadow of death.

EARLY MISSIONS

ALTHOUGH the breviary of the Malabar Church and the Syrian Canon both record that St. Thomas preached the Gospel to the Chinese, and although Arnobius, the Christian apologist (A.D. 300) writes of the Christian deeds done in India and among the Seres (Chinese), the first certain date concerning early missions in China is connected with the work of the Nestorian Church. It is now generally accepted that the Nestorians made their entry into China as early as A.D. 505, and records exist stating that Nestorian monks brought the eggs of the silkworm from China to Constantinople in A.D. 551. The discovery, at Sian Fu in A.D. 1625, of the Nestorian tablet, places the question of Nestorian Missions in China beyond all doubt. This tablet, which was erected in A.D. 781, tells of the arrival of Nestorian missionaries at Sian Fu, the then capital of China, as early as A.D. 635, and gives some brief account of their work and teaching.

Although these early missionaries preached the Gospel and translated the Scriptures, of which translation, however, there is now no trace, their work was not of an abiding character. Partly through subsequent persecution on the part of the Chinese Government, partly through the rise of Mohammedanism and the power of the Arabs, who cut off their connection with the west, and probably because their Gospel was not a full Gospel, their work did not abide the test of time and the strain of adverse conditions. Nevertheless, traces of their work are to be found through many centuries.

In A.D. 845 the Emperor Wu Tsung, when condemning

4600 Buddhist monasteries to be destroyed, also ordered 300 foreign priests, whether of Tath-sin (the Roman Empire) or Muhura, "to return to secular life, to the end that the customs of the empire may be uniform."[1] The accounts of two Arab travellers of the ninth century (A.D. 851 and 878) also give eloquent evidence of the knowledge of the truth in China, Ebn Wahab and the Emperor holding an interesting dialogue about the facts and history of the Old and New Testaments. Again, Marco Polo in the thirteenth century, and the early Franciscan missionaries also, referred to the Nestorians and their work. In A.D. 1725 a Syrian manuscript, containing a large portion of the Old Testament and a collection of hymns, was discovered in the possession of a Chinese. This is thought to be one of the few relics of this early Church. Being, however, cut off from all intercourse with their mother Church by the rise of Mohammedanism, and lacking the vigour of a pure faith, their work has passed away leaving little trace behind.

FIRST ROMAN CATHOLIC EFFORT

The first and second efforts of the Roman Catholic Church to evangelise the Far East took place during periods of world-wide activity. While the fervour which was stirring Europe to engage in the Crusades was still burning, while Venice was manifesting her keen commercial activity, —and Marco Polo was a Venetian—and while the zeal of the great orders of St. Dominic and St. Francis of Assisi was at its height, the Church of Rome commenced what we may now call her first effort to evangelise the Far East by sending her messengers to the court of the great Mongol power. The peace of Europe had just been threatened by the terrible invasion of the hordes of Jenghis Khan, and in return the Church of Rome sent back to Jenghis Khan's successors their messengers of peace.

In A.D. 1246 John de Plano Carpini started upon his journey for the Far East, and in A.D. 1288 Pope Nicholas IV.

---

[1] Du Halde, *China*, vol. i. p. 518.

despatched John de Monte Corvino upon what became the first settled Roman Catholic Mission in the court of Kublai Khan, the founder of the Yüen or Mongol dynasty in China. The missionary activity which existed in Europe at this time is revealed by Raymond Lull's advocation of the founding of a chair in the University of Paris for the study of the Tartar tongue, that "thus we may learn the language of the adversaries of God; and that our learned men, by preaching to them and teaching them, may by the sword of the Truth overcome their falsehood and restore to God a people as an acceptable offering, and may convert our foes and His to friends."

However much one may feel that John de Monte Corvino's teaching as a messenger of Rome may differ from the Protestant faith of to-day, there can be no question that he was in spirit a true missionary. Opposed by the Nestorians, cut off for twelve long years from any communication with Europe, he did what the Roman Catholic Church are not accustomed to do to-day, he translated the whole of the New Testament and the Psalter into the language of the Tartars among whom he dwelt, and publicly taught the law of Christ. His two extant letters are pathetic records of his labours. Grey-headed through his toils and tribulations long before his time, he yet cheerfully endured the hardships of his mission, and survived until the ripe age of seventy-eight, having been appointed Archbishop of China in 1307. It was at the time of this appointment that Clement V. sent seven assistants to help him, and after his death various successors were appointed; but the sway of the Mongol dynasty was not for long, and with its fall, and with the rise of the Ming dynasty which followed, Christianity was for a time swept out of China.

One of the grandest opportunities that the Church of Christ has ever had presented to it, and it must be remembered this was before the rise of Protestantism, is connected with the lifetime of Kublai Khan mentioned above. There are letters still extant, preserved in the

French archives, relating the remarkable fact that Kublai Khan actually requested the Pope to send one hundred missionaries to his country " to prove by force of argument, to idolaters and other kinds of folk, that the law of Christ was best, and that all other religions were false and naught; and that if they would prove this, he and all under him would become Christians and the Church's liegemen." "What might have been" is a question that cannot but rise in the hearts of those who read this extract. The death of the Pope, however, and faction among the cardinals, with the subsequent failure of the two missionaries sent—they turned back because of the hardships of the way—lost to Asia an opportunity such as the Church has seldom had.

SECOND ROMAN CATHOLIC EFFORT

PERIOD OF GROWTH, 1579–1722; PERIOD OF DECLINE, 1722–1809

This second period of Roman Catholic effort synchronises with the Renaissance of the sixteenth century, with the rise of Protestantism, and is connected with Vasco da Gama's enterprise in doubling the Cape and taking possession of Malacca, for from this base Xavier carried on his labours in the Far East.

While in Europe the Reformation was becoming an increasing power, the Church of Rome commenced its counter-reformation in a strong missionary propaganda. The navigation of the East being under the control of Portugal and Spain, the Protestant Church was excluded from missionary activity even had it so desired. In the same year as England threw off the papal yoke, the order of the Jesuits, of which Xavier was one of the original members, was formed. The story of his labours in India, of his mission to Japan, and his death off the coast of China, are too well known to need repetition here. His inspiring zeal and his burning love to Christ, together with his failings and errors as a missionary, have been revealed through his translated letters, edited by the late Henry Venn, Honorary Secretary of the Church Missionary Society.

In 1560 the Portuguese took Macao, and Valignani, Superintendent of the Jesuits' Missions to the East, settled there. His are the words so frequently but wrongly ascribed to Xavier: "Oh rock, rock, rock, when wilt thou open to my Lord!" The Fathers Rogers and Ricci were selected by Valignani as pioneers to China, but Rogers shortly returned to Rome. In 1582 Ricci succeeded in gaining a foothold on the mainland at Shaoking, the residence of the Governor, and by a system which subordinated the Gospel to expediency, he slowly worked his way to Peking, which city he reached in 1601, just twenty-one years after landing in Macao. During the intervening period he had settled Missions at Nanchang Fu, Suchow Fu, and Nanking Fu. At his death in 1610 an imperial edict ordered the erection of a monument to his memory.

Of his ability and that of his colleagues there can be no question, but of his methods it must be said they merit the criticism and censure they have received. By 1637 he with his colleagues had published no fewer than three hundred and forty treatises upon religion, philosophy, and mathematics, and among his most noted converts must be mentioned Paul Sü and his widowed daughter Candida. But for Paul Sü's defence, the Roman Catholic Missions in subsequent years would have suffered even more severely than they did.

In 1631 the Dominicans and Franciscans began to arrive in China, but were not welcomed by the Jesuits, with whom a bitter controversy arose. With the break-up of the Ming dynasty and the rise of the present Manchu power, all parties more or less suffered, though Schaal, the able and distinguished successor of Ricci, was, through Paul Sü's recommendation, placed in a position of honour. Schaal, however, eventually died of grief, Verbiest and others were imprisoned, while twenty-one Jesuits were banished from the country. This was during the minority of the famous Emperor Kang-hsi, under whom subsequently the Roman Catholics enjoyed great favour. It was under his enlightened rule that the Jesuits prepared their careful survey of the Empire and reformed the calendar, Verbiest causing no small chagrin to the native astronomers by his remark, "It is not within my power to make the heavens agree with your diagrams!"

Although during the earlier portion of Kang-hsi's reign of sixty years he had heaped favours upon the Jesuits, had built a magnificent church for them in Pekin, and written with his own hand an honorific tablet in their favour, the strife between the followers of Loyola, Dominic, and Francis as to the word wherewith to translate "God," and concerning the true significance of ancestral worship, etc., led eventually to an *impasse* between the Emperor and the Pope. On the one hand, the Pope required all missionaries proceeding to China to sign a formula promising obedience to the orders of the Vatican on these points, while the Emperor on his part forbade any missionary to remain in the country unless willing to accept his interpretation.

Bulls almost contradictory in their instructions were issued by various popes, and special legates were despatched to China—one of whom died there in prison, without the attainment of a satisfactory settlement. In some respects the controversy may be said to have largely arisen through the unworthy compromises and ambition for imperial favour which characterised the Jesuits' policy.

With the death of Kang-hsi in 1722 the period of favour passed away and one of decline set in. An edict was almost immediately issued (1724) by Yong-ching, Kang-hsi's successor, closing all provincial churches and limiting the residence of missionaries to Peking and Canton; while in 1744 the next Emperor, Kien-lung, whose reign lasted nearly sixty years, and under whom the Empire attained its zenith both in power and extent, encouraged a general persecution throughout the country, hundreds of Chinese Christians and some ten Europeans being put to death.

The suppression of the Jesuits by Clement XIV. in 1773, the overbearing attitude of the Portuguese traders at

Macao, and the haughty conduct of the East India Company at Canton, and finally the overthrow of the papacy by Napoleon Bonaparte in 1809, are important events which affected and mark the rapid decline of Roman Catholic Missions in China, during the latter portion of the eighteenth and the opening years of the nineteenth century.

While many of the methods employed by the Roman Catholic missionaries, and especially by the Jesuits, cannot but be severely criticised, there is no question as to their devotion, their ability and influence, and their willingness to suffer hardship. To Roman Catholic missionaries Europe was indebted for almost all that was known about China, and Dr. Morrison received no small assistance through their early translations and literary work. Their methods may be a warning, but their zeal should certainly be an inspiration and reproof.

The order of the Jesuits was re-established in 1822, from which time the Roman Catholics have continued to push forward their work in China.

PROTESTANT MISSIONS

Period of Preparation, 1807–1842

Just one hundred years ago, in 1807, when the guns of Napoleon Bonaparte and the tramp of his guards were shaking the thrones of Europe to their very foundations, just eight years before the Battle of Waterloo gave to the troubled peoples any sense of security, Dr. Morrison sailed for the distant and then little known Empire of China. The vigour and enterprise both of Church and State in those days are a cause of ceaseless encouragement; and how far the faith and loyalty[1] of God's people, who in the darkest hours of national life dared and attempted great things for God, moved the heart and arm of Him who is the great Disposer of kings and peoples to give the victory to British arms, only eternity will fully show.

---

[1] In the same year that Morrison sailed for China the Slave trade was abolished by Act of Parliament.

Dr. Morrison landed in Canton in the autumn of 1807, having previously prepared himself for his future work, so far as that was possible, by some preliminary study of the Chinese language, by the transcribing of a Chinese manuscript of part of the New Testament found in the British Museum (see p. 379), and by making a copy of a Chinese and Latin dictionary. Confronted by a closed land and mountains of difficulty, he, to quote the words of his subsequent colleague, Dr. Milne, with "the patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement," laid the foundations of all subsequent missionary work.

From 1807 to 1834—the same year that the East India Company's charter ceased—he laboured on practically alone, for Milne, who reached China in 1813 and died in 1822, was not allowed to live at Canton. Shortly before his death, however, he was cheered by the arrival of three workers from America, Bridgman[1] and Abeel, who reached Canton in 1830—though Abeel shortly afterwards left for Siam—and Wells-Williams,[1] who reached Macao the year before Morrison died. Thus for twenty-seven years, with the exception of his furlough in 1824, he laboured on at his great task, in loneliness, often in sickness, and amid almost overwhelming discouragements. The love and courage of the two women—for he was twice married—who shared his toils and sorrows must not be forgotten. Among his trials must be mentioned the long times of painful separation from wife and children, once for six unbroken years.

It is true that the London Missionary Society had sent out more than ten men whose aim was the evangelisation

---

[1] Dr. Bridgman started the *Chinese Repository* in 1832, and Dr. Wells-Williams became the author of *The Middle Kingdom*, and was afterwards the Secretary of the U.S.A. Legation in China.

GROUP I.

1. Bishop Burdon.
2. Rev. W. H. Medhurst.
3. Dr. Lockhart.
4. Dr. Peter Parker.
5. Bishop George Smith.
6. Rev. F. Genähr.
7. Rev. Dr. Legge.
8. Bishop Boone, Sen.
9. Rev. Wells Williams.

For short Biographical outlines, see pages 436-7.

To face page 12.

of China, but these were obliged to remain in what was called the Ultra-Ganges Mission; so that, "in the face of almost every discouragement short of violent expulsion from the country, he had accomplished, almost single-handed, three great tasks—the Chinese Dictionary, the establishment of the Anglo-Chinese College at Malacca, and the translation of the Holy Scriptures into the book-language of China." Twice his font of type was destroyed and his press had to be removed to Malacca, and in addition to this he had to face the adverse edicts of the Chinese Government, forbidding the circulation of foreign books and preaching of the foreign doctrine. The friendly attitude of some of the American merchants, however, was a silver lining to the dark cloud. Through one of these, Mr. Olyphant, some of the American Societies became deeply interested in China, Mr. Olyphant subsequently placing his ships at the disposal of these Societies for the free transport of their missionaries to the field.

The L.M.S., while seeking to enter China from the south, also commenced an effort to reach the tribes of Mongolia on the north, Messrs. Stallybrass and Swan commencing their work on the borders of Lake Baikal in 1818. This Mission was closed by the Holy Synod of the Russian Government in 1840, but not before the greater part of the Bible had been translated into Mongolian.

The remarkable journeys of Gutzlaff also fall within the period of Morrison's life. During the five years 1831-35, Karl Gutzlaff, connected with the Netherlands Missionary Society, made seven journeys along the coasts of Siam and China, reaching Tientsin in 1831. The greatest interest was aroused both in England and America, among missionary, commercial, and political circles, and in 1835 the L.M.S. requested Dr. Medhurst to attempt similar journeys. Dr. Medhurst did so, and reached Shantung in company with the Rev. E. Stevens. Although events proved that China was not yet as accessible as had been anticipated, Gutzlaff was nevertheless used of God to kindle a flame of enthusiasm in the hearts of not a few. Indirectly his zeal led to the formation of the Chinese Evangelisation Society, which sent out Mr. Hudson Taylor, while his visit to Herrnhut resulted in the Moravian Mission to Tibet commenced in 1853, although Mongolia had been the goal intended. His industry was enormous, and, though not always reliable, his publications, according to Wells-Williams, numbered no fewer than eighty-five in the Chinese, Japanese, Dutch, German, English, Siamese, Cochin-Chinese, and Latin languages.

In 1834 the East India Company's charter ceased and the trade in the Far East was thrown open to all. Open competition immediately led to an increase in the amount of opium carried to China, to the not unnatural consternation of the Chinese Government. At the same time the change in arrangements was not understood. Having previously only had to negotiate with merchants, they refused to treat with Lord Napier, the newly-appointed Superintendent, as an official of equal rank with the Viceroy of Canton. Determined, on the one hand, to stop the trade, and equally, though foolishly, determined, on the other hand, not to deal with the "foreign barbarian" on the basis of equality, an *impasse* soon arose which needed only time to develop into war. Trade was stopped, smuggling increased, and finally Commissioner Lin was specially appointed by the Chinese Government to crush the opium trade.

Lin's determined attitude, his blockade of the factories and the burning of 20,283 chests of opium valued at twenty millions of dollars, cannot be criticised by any one who admires patriotism and zeal for national purity. In the matter of the opium, China was in the right and England in the wrong, but in many other matters China's attitude cannot be excused nor England's annoyance altogether condemned. England was not unjustly out of patience with Chinese diplomacy, though she was unjustly determined to force her trade, and more especially her opium traffic.

The war that followed was brought to a close by the cession of Hongkong to the British in 1841, and by the signing of the Treaty of Nanking in 1842. By this treaty the five ports of Canton, Amoy, Shanghai, Ningpo, and Fuchow were thrown open to trade, Hongkong was assured to the British, and $21,000,000 was determined as the sum to be paid the victors for indemnity. Through the subsequent treaties of 1844 with the United States of America and that of 1845 with France, the toleration of Christianity was obtained, and the persecuting edicts of 1724 and later, rescinded.

Before proceeding to review the new period of missionary enterprise ushered in by the Treaty of Nanking, it is necessary to record that medical missions to the Chinese had already made a good beginning. In 1834, the year that Morrison died, Dr. Peter Parker of the American Board landed in Canton, and during the following year opened the first missionary hospital in China. Previous to this Morrison himself, with two doctors connected with the East India Company, had done something in the way of dispensary work, but these efforts had ceased in 1832. Dr. Cumming, an independent and self-supporting worker, had commenced work at Amoy almost as soon as that port was opened in 1842; while Dr. Lockhart, who had opened a hospital at Tinghai in Chusan in 1841—when that island was occupied by the British troops—moved to Shanghai in 1844. Another hospital was opened at Canton by Dr. Hobson in 1846. Thus was begun that branch of Mission work which was to be so much used of God in after years to break down the opposition and distrust of the Chinese.

In 1834 a Society for the Diffusion of Useful Knowledge in China was inaugurated, and in 1835 the Morrison Educational Society was founded. During the whole of this period, from 1807 to 1842, fifty-seven workers had either in China or in the Straits sought to advance the Kingdom of God among the Chinese. Of these fifty-seven persons, ten had died before the period closed, while fifteen had retired, leaving thirty-two still living in 1842. These fifty-seven workers had been connected with the following eight Societies: the London Missionary Society, the Netherlands Mission, the American Board, the American Baptists, the American Episcopalians, the Church Missionary Society, the American Presbyterians, and the Morrison Educational Society.

Period of the Ports, 1842–1860

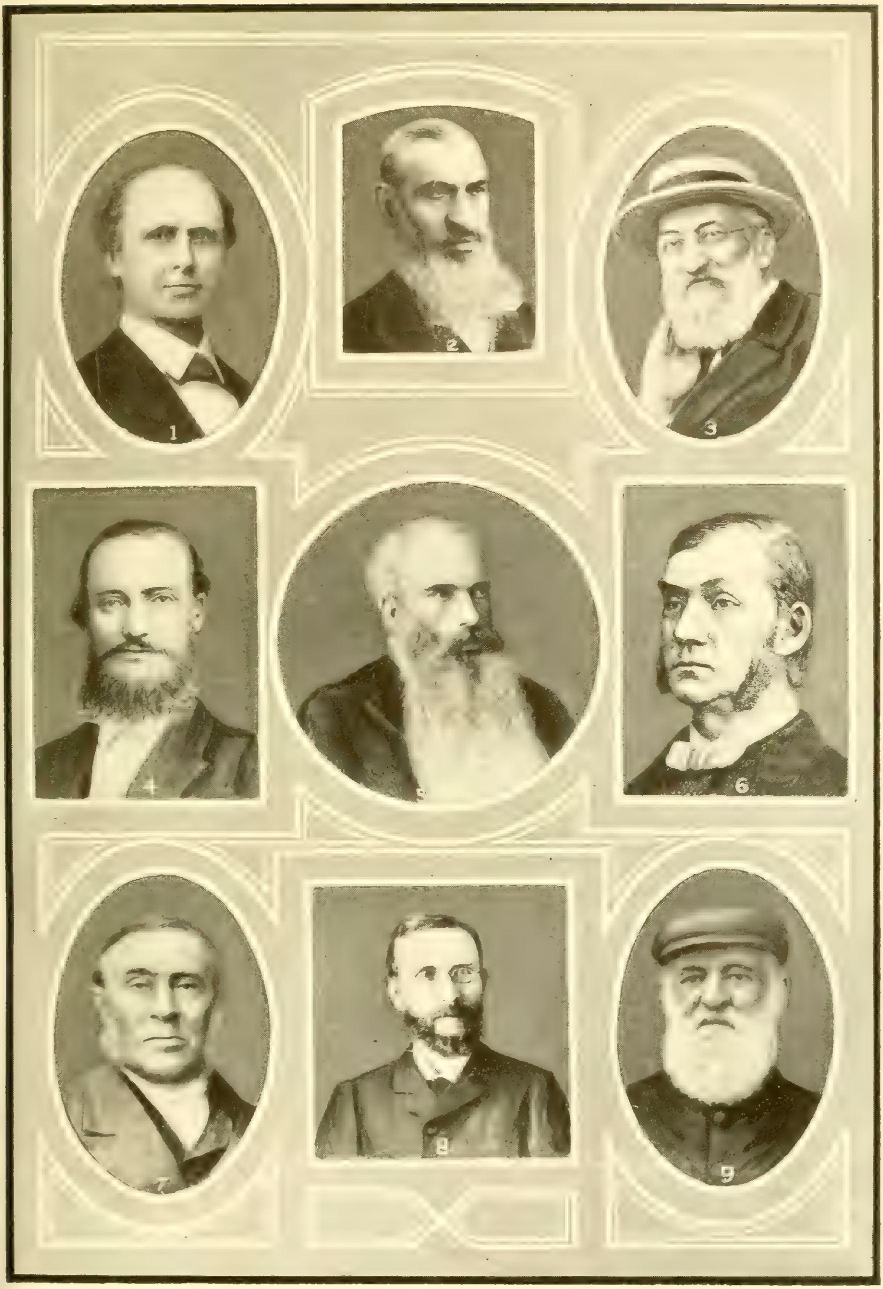
With the signing of the Treaty of Nanking and the opening of the five treaty ports, missionary work entered upon an entirely new era. At the time of Morrison's death there had been only two missionaries residing in China Proper, Messrs. Bridgman and Wells-Williams, both of the American Board. Dr. Parker and the Rev. Edwin Stevens both reached Canton in 1834, though the latter died in 1837.

With the opening of the treaty ports there was an immediate move forward. Messrs. Roberts and Shuck of the American Baptist Mission appear to have been the first to settle at Hongkong, moving there in 1842. In the following year the London Missionary Society transferred its printing press and its Anglo-Chinese College to that colony, Dr. Legge, who had been in Malacca since 1839, being its Principal. For the next thirty-four years, until his appointment as Professor of Chinese at Oxford, Dr. Legge continued his invaluable labours, placing the whole world, and the missionary body especially, under a lasting obligation to him for his translations and commentaries on the Chinese classics. Among his colleagues in the L.M.S. at Hongkong must be mentioned Drs. Chalmers and Hobson.

Among the other Societies represented at Hongkong during this period were the Church Missionary Society temporarily;[1] the Basel Missionary Society, which commenced work on the island in 1847; and the Rhenish

---

[1] Bishop Smith of Hongkong first went out in connection with the C.M.S. in 1844, but his health failing, he had to return home after two years' service. He was consecrated Bishop of Victoria, Hongkong, in 1849.



GROUP II.

1. Rev. M. T. Yates.
2. Rev. A. Williamson.
3. Rev. C. P. Piton.
4. Rev. H. Z. Kloekers.
5. Rev. Dr. Faber.
6. Rev. R. Lechler.
7. Rev. Ed. Pagell.
8. Rev. M. Schaub.
9. Rev. A. W. Heyde.

For short Biographical outlines, see pages 437-8.

To face page 16.

Mission with such men as Genaehr and Lobscheid. The Rev. George Piercy, who founded the Wesleyan Missions in China, commenced his work there before removing to Canton, and among the teachers connected with the Morrison Education Society should be mentioned the Rev. S. R. Brown.

In Canton the work grew round such men as the Rev. R. H. Graves of the American Baptists, South, a worker who has recently celebrated his Jubilee of missionary service in China; while the Rev. I. J. Roberts, subsequently famous as the one to whom the leader of the Taiping Rebellion made application for baptism, had moved from Hongkong to this city.

The work at Amoy was founded by Abeel and Boone in 1842, and among the names permanently associated with that centre are William Burns and Carstairs Douglas of the English Presbyterian Mission. Fuchow was opened by the Rev. Stephens Johnson of the American Board in 1846, after thirteen years' work at Bangkok, he being joined by the Rev. J. Doolittle of the same Society. The American Methodist Episcopalians and the Church Missionary Society followed, the latter Mission being severely tested by eleven years of hard toil before any visible results were seen. With this centre also is connected the first effort of the Church in Sweden to assist in the evangelisation of China. The Missionary Society of Lund sent out two men; but before work had been commenced, one had been killed by pirates and the other so severely wounded as to be invalided for life.

Going northward to Ningpo, we find the work there carried on by several Societies. The American Baptists were represented by Drs. D. J. Macgowan, E. C. Lord, and J. Goddard; the American Presbyterians with a strong work under Dr. D. B. M'Cartee, Dr. W. A. P. Martin, and others; the English Baptists with their first China Mission opened by T. H. Hudson; and the Church Missionary Society represented by Cobbold, Russell, Gough, and G. E. Moule. Both Russell and G. E. Moule were subsequently consecrated Bishops. The remarkable work among Chinese girls carried on by Miss Aldersey, who had left England as early as 1837 for Java, whence she removed to Ningpo, must not be forgotten; nor the lamented Mr. Lowrie, who was murdered by pirates at sea.

At Shanghai some nine or ten Societies commenced work, the details of which would weary the general reader. Among the outstanding men at that centre, mention should be made of Drs. Medhurst, Lockhart, Muirhead, Edkins, Griffith John, and Mr. Wylie, all of the L.M.S.; Bishop Boone, the Rev., afterwards Bishop, Schereschewsky of the American Episcopalian; Dr. Bridgman of the American Board, who had removed there from Canton; and the Rev. J. Hudson Taylor of the Chinese Evangelisation Society, who removed to Ningpo in 1856.

To summarise the period. During the eighteen years between the Treaty of Nanking and the Peking Convention, some seventeen Societies had commenced work in China, having, with the other Societies already on the field, sent out some 160 to 170 workers, not counting wives. Of these, seventy had either died or retired during the period, while of the seventeen Societies mentioned, at least five of them have no work in China to-day.

The two outstanding events which materially affected the missionary work of this period were the outbreak of the Taiping Rebellion and the second war which preceded the Treaty of Tientsin.

Hong Siu-ts'üen, with whom the Taiping Rebellion originated, was born in 1813, the year that Milne reached Canton. At the age of twenty he received a tract from Liang A-fah, Dr. Morrison's convert and helper. The tract was, however, neglected for some ten years, during which time his annoyance at repeated failures to obtain his degree greatly aggravated an illness which assumed the form of cataleptic fits and visions. Connecting these visions with what he subsequently read in the tract, he started upon a crusade against idolatry and the reigning dynasty. An attempt to arrest him resulted in his finally taking up arms against the throne and the proclaiming of himself as the "Heavenly King."

Inspired in its beginnings with much that was good, such as the condemnation of opium-smoking, the observance of the Sabbath, the circulation of the Scriptures—these being specially bound with the Taiping arms emblazoned on the cover—it gradually degenerated into a cruel and terrible rebellion which devastated the fairest of China's provinces and slew millions of human lives. The rebellion was not quelled until 1864, when the city of Nanking fell before General Gordon, the rising having commenced in 1850. With the various opinions as to the good and evil connected with this movement there is not space to deal here. Suffice it to say that the British and Foreign Bible Society in 1853 decided to celebrate its Jubilee by the printing of one million New Testaments in Chinese, the Christian public at home, in common with many of the missionaries on the field, hoping that the movement might result in a general acceptance of Christianity on the part of the Chinese.

Meanwhile, in the midst of these troubles, England's second war with China broke out over the lorcha *Arrow* incident. This boat, engaged in smuggling opium, was flying the British flag, but without authorisation for so doing. The Chinese Government not unnaturally seized the boat (Oct. 1856), knowing her true nature, while the British demanded immediate satisfaction for what was regarded by them as an insult to the British flag. The war which followed lasted, with an unsatisfactory peace of one year, from 1856—when Canton was bombarded—until 1860, when the 1858 treaty of Tientsin was ratified at Peking.

From 1858 to 1860 no fewer than nine treaties were signed between China on the one hand, and Britain, the United States, France, and Russia on the other, while one with Prussia was signed during the following year. By these treaties Peking was opened to the residence of Foreign Ministers, and, if the whole list as it appears in Article VI.

of the Prussian Treaty[1] be followed, the following ports were declared opened to trade: Canton, Swatow, Amoy, Foochow, Ningpo, Shanghai, Chefoo, Tientsin, Niuchuang, Chinkiang, Kiukiang, Hankow, Kiungchow (Hainan), and Taiwan and Tamsui in Formosa. Five of these had, of course, been opened by the Nanking Treaty of 1842.

Among the important items of the British Treaty must be mentioned the Tariff revision, which was acknowledged as part and parcel of the Treaty. Rule V. of this Tariff reads: "The restrictions affecting trade in opium, etc., are relaxed, under the following conditions: Opium shall henceforth pay 30 taels per picul import duty." This was to prevent the Chinese excluding the trade by the imposition of a more heavy duty. Comment is not needed.

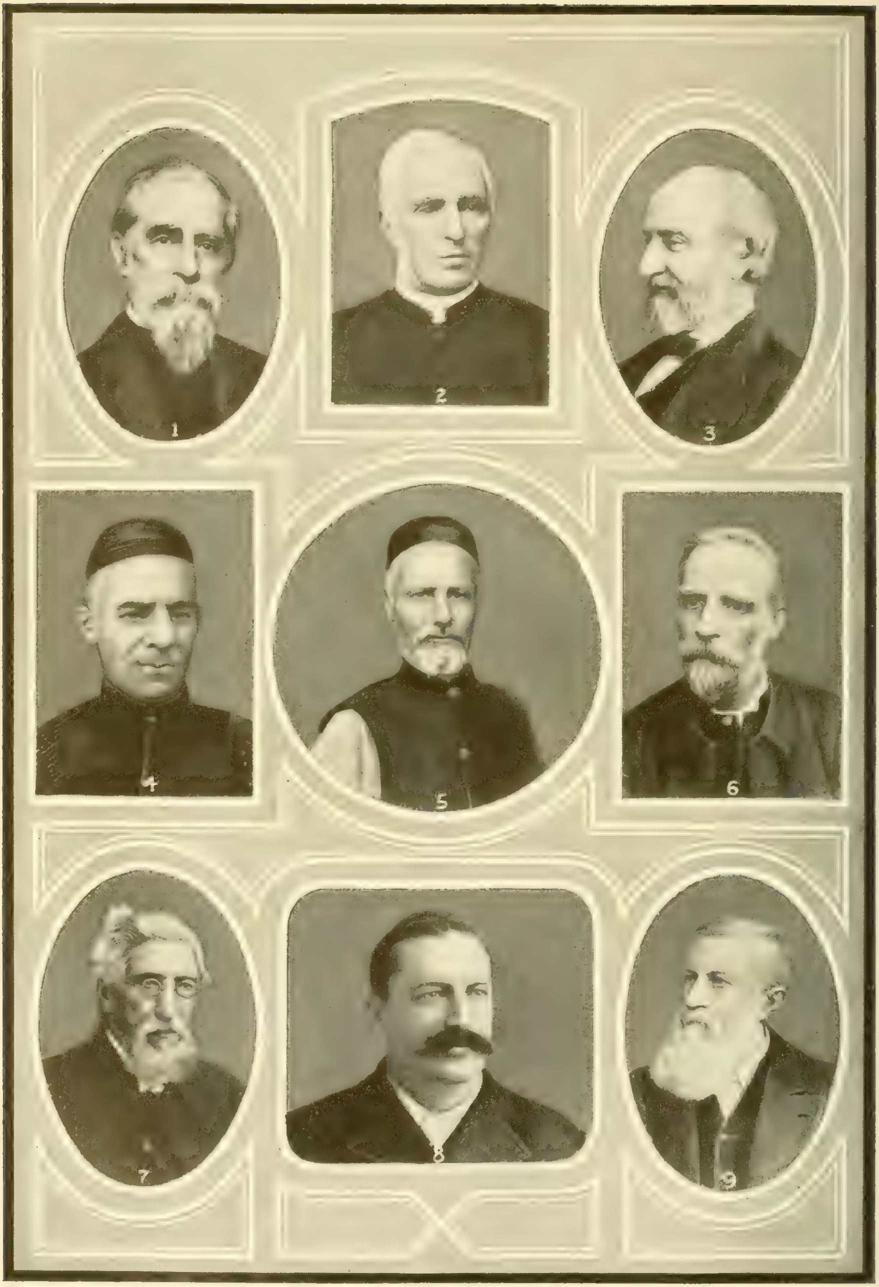
In addition to the opening of the ports mentioned above, the right to travel, with passport, throughout the eighteen provinces was granted, the protection of foreigners and Chinese propagating or adopting Christianity was promised, while the Chinese translation of the French Treaty gave special permission to French missionaries "to rent and purchase land in the provinces and to erect buildings thereon at pleasure." Although the French text, which was the final authority, did not contain this clause—it having been surreptitiously inserted by one of the French priests into the Chinese text, an action not unnaturally severely criticised—the Chinese never raised any serious objection and were guided by their own translation.

Period of Penetration, 1860–1877

To follow in detail the development of Missions through the succeeding years is increasingly difficult, and naturally quite impossible within the limits of a brief introduction. The Treaty of Tientsin was recognised as a loud call to the Churches at home to do more for the evangelisation of China. During the lull between the signing of the Treaty

---

[1] Nanking being in the hands of the Taipings when the British Treaty was drawn up, the British Treaty does not name the Yangtse ports.



GROUP III.

1. Rev. Josiah Cox. 2. Rev. Wm. Muirhead. 3. Mr. A. Wylie.
4. Rev. Wm. Burns. 5. Rev. J. Gilmour. 6. Rev. David Hill.
7. Rev. Geo. Piercy. 8. Rev. Roderick Macdonald, M.D. 9. Rev. Joseph Edkins, D.D.

For short Biographical outlines, see pages 439-40. *To face page 21.*

at Tientsin in 1858 and its ratification at Peking in 1860, the British squadron proceeded up the river Yangtse, and Dr. Muirhead of the L.M.S. was allowed as a special favour to accompany the expedition. In consequence of his report, Griffith John and R. Wilson were designated to Hankow by the L.M.S., which important city they reached in 1861, soon after it had been opened as one of the new ports.

In 1862 Josiah Cox, of the Wesleyan Missionary Society, reached the same strategic centre, being joined shortly afterwards by Dr. Porter Smith, the first medical missionary to Central China, in 1864, and by David Hill in 1865. In 1864 Griffith John had the joy of baptizing his first converts at Hankow, and in the same year the first Chinese clergyman connected with the C.M.S. was ordained at Shanghai by Bishop Smith.

An advance was also made towards the north of China: Dr. Edkins of the L.M.S. settled at Tientsin in 1861, and Dr. Lockhart of the same Society was permitted to reside at Peking as medical adviser to the Legation. Dr. Edkins baptized the first converts at Peking in 1862, and settled there the following year, leaving the work at Tientsin in the care of Jonathan Lees. In 1864 Dr. Dudgeon succeeded Dr. Lockhart. The Methodist New Connexion commenced its China Mission in 1860, and early stationed its two workers, the Revs. J. Innocent and W. N. Hall, at Tientsin, out-station work being opened by this Society in Shantung in 1866.

In 1862 the C.M.S. commenced its direct Mission work both at Hongkong and in Peking, though Bishop Smith of Hongkong had previously been a C.M.S. man. The Rev. J. S. Burdon (afterwards Bishop) was allowed to remain at Peking as *quasi* chaplain to the British Embassy, where he was joined by W. H. Collins in 1863, when the restrictions against residence in that city were removed. Tengchow, some 55 miles north-west of Chefoo, was opened by the American Presbyterians, North, in 1861, the same Society commencing its work in Peking in 1863, by the transfer of Dr. W. A. P. Martin to that centre.

In the autumn of 1865, the Rev. G. E. Moule (afterwards Bishop Moule), with his family, moved to Hangchow in Chekiang. This was an important occasion, for it was the first definite case of inland residence at other than a Treaty Port, though the settlement of the American Presbyterians, as mentioned above, at Tengchow on the coast, some 55 miles from the nearest Treaty Port, must not be overlooked. The American Presbyterians and American Baptists soon followed to Hangchow, and in November 1866 Mr. Hudson Taylor made that city the first headquarters of the newly-formed China Inland Mission. It should also be mentioned that the United Methodist Free Church commenced its work in Ningpo in 1864.

Although great opportunities for the evangelisation of China were presented to the Christian Church by the signing of the Tientsin Treaty, unfortunately the Civil War in America seriously crippled the Missionary Societies of that country, and a spirit of religious indifference was no less seriously affecting the Churches of Great Britain. In 1860, when the Peking Convention was signed, the total number of missionaries in China is estimated to have been about 115; while in March 1865, when the China Inland Mission was projected, the total was only 112.[1] When the year 1866 dawned, there were in all only 15 Central Mission Stations, which were all at open ports, with the exception of Tengchow, which had been opened by the American Presbyterians in 1861; Kalgan, on the Mongolian frontier, which had been opened by the American Board in 1865; and Hangchow, which had been opened by the present Bishop G. E. Moule in 1865. These stations were all located in 7 provinces (including Formosa), all coast provinces, with the exception of Hupeh, in which Hankow is situated.

---

[1] The figures are taken from the statistical table as published in Mr. Hudson Taylor's original edition of *China's Spiritual Needs and Claims.* Mr. Hudson Taylor himself in his subsequent writings gives the number as 91, which figure has been frequently quoted by other writers. The details of the March 1865 statistical table are: 98 ordained and 14 lay missionaries; 206 Chinese assistants, of whom about a dozen were ordained; 3132 Chinese communicants; 25 Missionary assistants, of which 10 were American, 12 British, and 3 Continental.

GROUP IV.

1. Rev. J. Macintyre. 2. Dr. J. M. Hunter. 3. Rev. Carstairs Douglas.
4. Rev. W. N. Hall. 5. Rev. J. Innocent. 6. Rev. J. L. Nevius.
7. Rev. J. Ross. 8. Rev. H. Blodget. 9. Rev. H. Waddell.

For short Biographical outlines, see pages 440-1. *To face page* 23.

Before we pass to the developments of the later 'sixties, it should be mentioned that in 1863 the S.P.G. sent out two men to China, but these only remained on the field for a few months, the permanent work of that Society being commenced at a later date. In 1864 Bishop Smith of Hongkong, after fifteen years of service, resigned this office, and the Rev. C. R. Alford was consecrated Bishop of Victoria, while W. A. Russell was appointed as C.M.S. Secretary for China. Bishop Alford threw himself heartily into the work of the C.M.S., visiting all their stations on the China coast, and travelling up the river Yangtse. So great was his zeal for the evangelisation of China, that he even proposed the founding of a new Society for that special purpose. The proposal, however, was not favoured at home.

The express object which lay behind the formation of the C.I.M. was the occupation of Inland China, there being at that time eleven inland provinces without any Protestant missionary. In 1866 two inland stations were opened in the province of Chekiang, by J. W. Stevenson, who had preceded the *Lammermuir* party. Three more inland stations in the same province were opened in 1867, and the city of Nankin, capital of Kiangsu, was occupied by Mr. Duncan in September of the following year.

Kiangsi was the first of the eleven "unoccupied provinces" to be opened to the Gospel, and this was by the American Methodist Episcopalian Mission, which commenced work at Kiukiang in 1868, the C.I.M. following in 1869. Anhwei, another of the "unoccupied provinces," was opened in January 1869 by the C.I.M., the cities of Chinkiang and Yangchow in Kiangsu having been opened by the same Mission in 1868. It was at this latter city that the terrible riot of 1868 took place.[1]

---

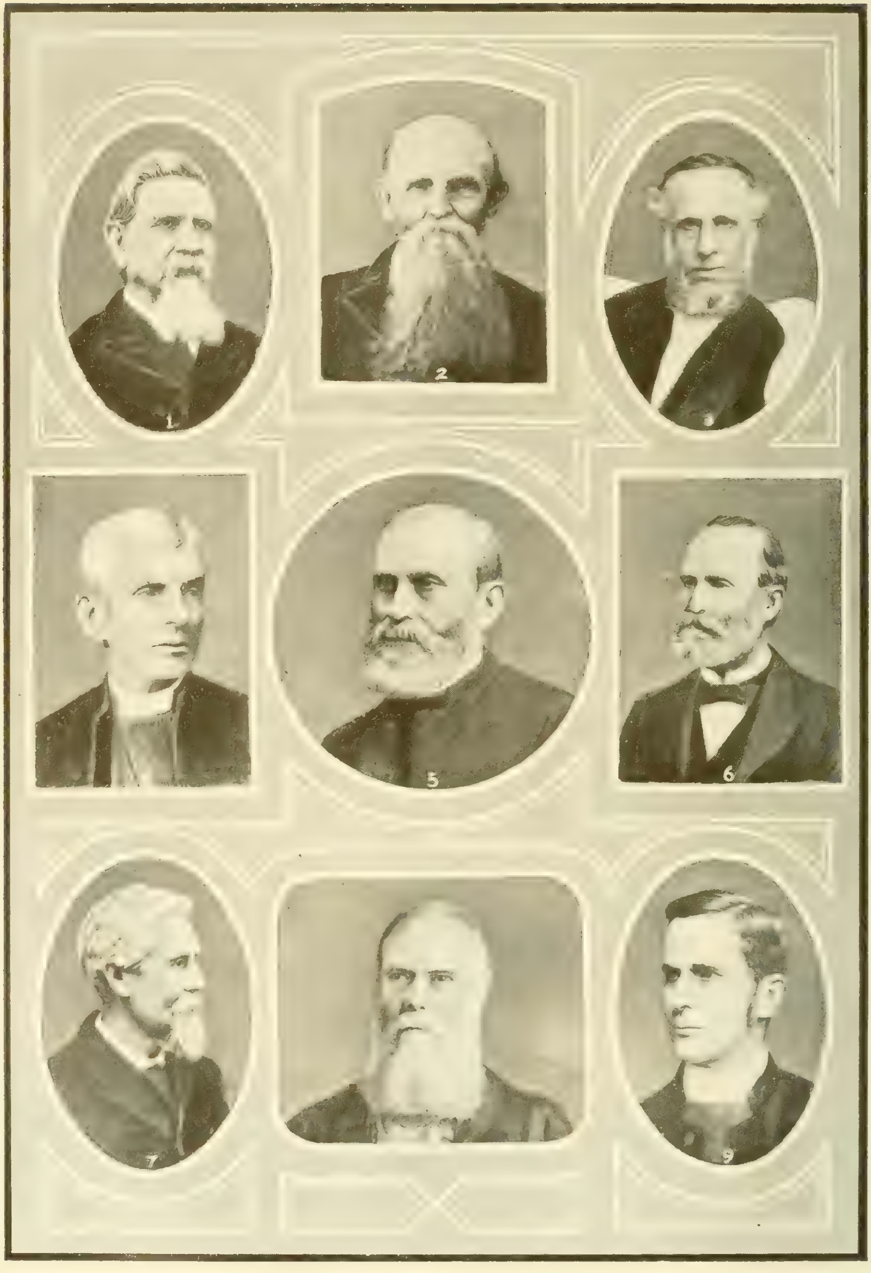
[1] The Duke of Somerset's bitter attack upon Missions, made in the House of Lords at this time, received a crushing reply by Bishop Magee; the same Duke's subsequent attack on African Missions, also made in the Upper House, being answered by Archbishop Benson. Mr. Stock has pointed out that both of these replies were maiden speeches.

Meanwhile missionary work had been commenced in Manchuria, Dr. Williamson, as agent for the National Bible Society of Scotland, visiting Newchwang in 1866,[1] while William Burns settled there in 1867, though he died the following year. In 1869 the Irish Presbyterian Church opened its Mission in Manchuria by the appointing of Dr. J. M. Hunter and the Rev. H. Waddell; the United Presbyterian Church of Scotland (now the United Free Church) followed in 1872 by appointing the Rev. John Ross to that field, with which his name is now so familiar.

It was in 1870 that the L.M.S. commenced its second effort for the evangelisation of Mongolia, the first, as has been mentioned above, being closed by the Russian Government in 1840. This second effort is connected with the ever-to-be-remembered self-sacrificing labours of James Gilmour, who left Peking in 1870 to commence his twenty-one years of lonely and faithful toil for that land of his adoption. Gilmour's departure from Peking was hastened by the terrible news of the Tientsin massacre. Fearing that complications might arise which would hinder his undertaking, he by faith dared the possibility of having his line of communication cut, and "went out, not knowing whither he went."

The dreadful Tientsin massacre horrified the civilised world. The French Consul, several French missionaries, including nine Sisters of Mercy, together with some Roman Catholic converts, were at that time brutally killed. The time was one of considerable unrest, and even at Shanghai the foreign residents, with ships of war and more than five hundred volunteers, scarcely slept for fear of attack. Fresh criticism broke out at home against the missionaries, but Sir Thomas Wade and Earl Granville nobly stood by the missionary cause. As for France, the sudden outbreak of the Franco-German War prevented her bringing that strong pressure to bear upon China which she had at first threatened.

[1] Newchwang was opened as a port in 1861.



GROUP V.

1. Rev. Dr. Griffith John.
2. Rev. R. H. Graves.
3. Bishop Russell.
4. Bishop G. E. Moule.
5. Bishop Schereschewsky.
6. Rev. Dr. W. A. P. Martin.
7. Rev. J. L. Maxwell, M.D.
8. Dr. J. G. Kerr.
9. Bishop Hoare.

For short Biographical outlines, see pages 441-2.

To face page 25.

Among the most important events which transpired between 1870 and 1875 should be mentioned the settlement of the long-delayed question of a Missionary Bishopric in connection with the C.M.S. This was accomplished by the consecration of Bishop Russell as Bishop for North China, and the regretted resignation of Bishop Alford; J. S. Burdon being consecrated as Bishop of Victoria in 1874. In 1871 the Canadian Presbyterians commenced their work on the Island of Formosa; and in 1874 the S.P.G. definitely commenced its China Mission by the appointment of two men to that field, one of whom is the present Bishop C. P. Scott. It was also in 1874 that the C.I.M. opened its station at Wuchang as a base for its advance into the interior. The same Mission also opened Bhamo in Burmah in 1875, with the hope that it might soon be possible to enter China from the west. It was also during the same year that the C.I.M. commenced its itinerations in what were to prove two of the most difficult provinces to be opened to the Gospel, the provinces of Honan and Hunan.

During this period an important advance was made in the intercourse of foreign nations with China, Ambassadors of the various powers being allowed audience with the Emperor Tong-chï, who had just attained his majority, without performing the usual Chinese prostrations. The missionaries had also been considerably perplexed by the difficult and vexed controversy over the terms to be used for God and Holy Spirit, concerning which subject more will be found in the chapter entitled "The Bible in the Chinese Empire."

With the year 1875 Missions in China entered upon a new and wider sphere. The murder of Mr. R. A. Margary, an English Consular Official who had been sent across China from east to west to escort an exploring party under Colonel H. Brown from Burmah into China, led to the relations between England and China being strained to their utmost. After more than eighteen months of diplomatic negotiations, with an ever-increasing tension, the nations were brought to the verge of war. Sir Thomas Wade hauled down the British flag and left Peking. The Chinese Government finding they had gone too far, despatched Li Hung-chang as their special Commissioner to overtake him at Chefoo, when the Chefoo Convention[1] of 1876 was signed.

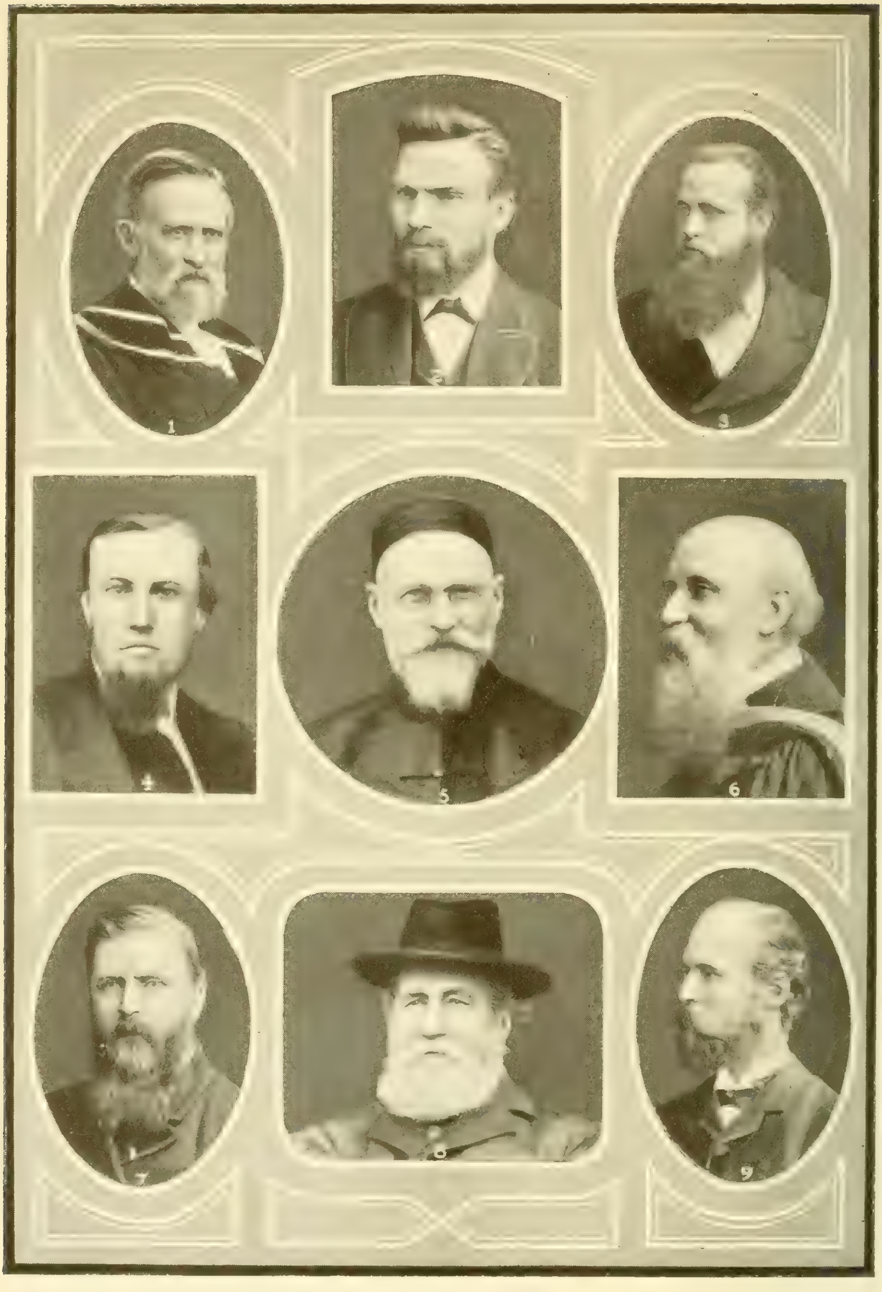
Although the Tientsin Treaty of 1858 had, in the letter, given considerable facilities for missionary operations in the interior, these had been in large measure inoperative. The Chefoo Convention, however, in addition to giving force to privileges already granted, gave special facilities for travel, and made special arrangements whereby for two years officers might be sent by the British Minister to see that proclamations connected with the "Margary Settlement" were posted throughout the provinces.

In a remarkable way God had provided for the facilities granted by the Chefoo Convention being utilised for the evangelisation of China. Some two years previously, Mr. Hudson Taylor had been led to put forth an appeal for prayer that God would give a band of eighteen men for work in the then nine still unoccupied provinces. These men were given, and when the Convention was signed they were all in China, ready to take advantage of the unforeseen though prayed for openings. Mr. Taylor himself arrived just as the Convention was signed, and at once inaugurated a series of wide and systematic itinerations with the object of preparing the way for future and more settled work. That the opportunity was rapidly seized is proved by the fact that before the year closed—and the Convention had only been signed in September—Shansi, Shensi, and Kansu had been entered, while during the following year Szechwan and Yunnan had been traversed, the capital of Kweichow occupied, and Kwangsi visited.

During 1877 Mr. J. M'Carthy accomplished his remarkable walk across China, an account of which was published

---

[1] The Chefoo Convention was not ratified until 1885. Although the Chinese fulfilled its stipulations, the British Government delayed its ratification for nine years, that it might exact more onerous conditions concerning the opium traffic.



GROUP VI.

1. Rev. H. L. Mackenzie.
2. Dr. J. Cameron.
3. Dr. R. H. A. Schofield.
4. Rev. R. F. Laughton.
5. Rev. J. W. Stevenson.
6. Rev. W. M'Gregor.
7. Rev. J. M'Carthy.
8. Mr. James Meadows.
9. Mr. Adam Dorward.

For short Biographical outlines, see pages 443-4. *To face page 27.*

by the Geographical Society, and in the C.I.M. Report for 1878 it was stated that the missionary journeys of twenty pioneers had amounted to an aggregate of 30,000 miles. Could a clearer illustration of Divine guidance be desired than this. The men had been prayed for before there was any evidence of the way being opened. The way was, however, in an unexpected manner opened, and that just as the men[1] were ready to go forward.

Both M'Carthy and Cameron in their journeys crossed from China into Burmah, but were forbidden by the British authorities to recross the frontier, and J. W. Stevenson and H. Soltau had to wait for four years before they obtained permission to enter China from the west.[2] These journeys were only the beginnings of a more thorough survey of the unoccupied and less occupied parts of China. As many of these widespread itinerations were severely criticised at the time, it may perhaps be allowable to quote the opinion of so competent an authority as Mr. Eugene Stock. Writing of this period in the *History of the Church Missionary Society*, he says: "The work, in fact, only professed to be preparatory, and in that sense after years showed that its success was unmistakable. Gradually, but after a considerable time, not only the C.I.M. but many other Societies—the C.M.S. for one—established regular stations in the remoter provinces; and of all these Missions, the C.I.M. men were the courageous forerunners."

If it be remembered that this, the real opening of the interior of China, took place only a generation ago, it will be recognised what an immense advance has since been made. In addition to the above-mentioned itinerations, several long and important journeys had been made by members of other Missions, which must not be overlooked. The most remarkable of these were the following:—

---

[1] Of these men Mr. Stock has said: "Some of whom have since made a very definite mark in the history of Missions in China." Among them, special reference should be made to Adam Dorward, who gave eight years to itinerant work in Hunan (see *Pioneer Work in Hunan*, published by Morgan and Scott, 2s.), and Dr. Cameron, whose extensive journeys took him through seventeen out of eighteen provinces, not to speak of his itinerations in Manchuria, Mongolia, Eastern Tibet, and Burmah.

[2] Mr. Stevenson made an experimental journey across the border in the winter of 1879; returning to Bhamo, he with Mr. Soltau set out in 1880 on what was the first journey across China from west to east.

1864. Dr. Williamson, to Eastern Mongolia.
1865. Mr. Bagley, to "remote provinces."
1866. Dr. Williamson and Rev. J. Lees, to Shensi, through Shansi, returning *viâ* Honan.
1867. Mr. Johnson, of B. and F.B.S., to Honan.
1868. Mr. Wylie and Dr. John, of L.M.S., to Szechwan and through Shensi.
1868. Mr. Oxenham, from Peking to Hankow, through Honan.
1867–70. Mr. Wellman, of B. and F.B.S., in Shansi.
1870–72. Mr. Mollman, of B. and F.B.S., in Shansi.

While these widespread itinerations were taking place, the first general Missionary Conference was held at Shanghai. At that gathering it was estimated that the total number of *men* who had joined the Protestant Missions to the Chinese up to 1876 was 484. The total number of workers, men and women, in the field in 1877 was 473. Of these, 228 were attached to 15 British Societies, 212 were connected with 12 American Societies, while 26 represented 2 Continental Missions, and 7 were unconnected. The total number of converts was 13,035.

THE PERIOD OF PROGRESS, PERSECUTION, AND PROSPERITY, 1878–1907

The wider openings afforded by the Chefoo Convention and the interest aroused in the Home Churches by the Conference of 1877, together with other causes, led to a noticeable advance in the occupation of China for Christ. Only four new Societies entered upon work in China during the 'seventies. These Societies were: the Canadian Presbyterian, which commenced its work in Formosa in 1871, though it did not open up work on the mainland until 1888; the S.P.G. in 1874; the American Bible Society in 1876; and the Church of Scotland in 1878. In addition to many Tract and Educational Societies formed in China about the time of the 1877 Conference and afterwards, there were no fewer than thirteen new Societies which entered upon work in China during the 'eighties. These were the following:—

The Peking Blind Mission in 1881; the Berlin Missionary Society in 1882; the Church of England Zenana Mission in 1884, when the French were at war with China; the German General Protestant Mission in 1885; the Bible Christians, which Society started its work as an associated Mission with the C.I.M. in 1885; the Christians Mission in the same year; the Foreign Christians Mission and the English Friends in 1886; the Swedish Mission in China and the German China Alliance, both associated with the C.I.M., in 1887 and 1889 respectively; the Scandinavian American Christian Free Church Mission and the Seventh Day Adventists in 1888; and the United Brethren in Christ in 1889.

Especial reference should be made to the rapid increase in the number of workers connected with the C.I.M. at this time. In 1881 special prayer began to be offered that God would send out seventy additional workers during the years 1882, 1883, 1884. The actual number sent was seventy-six. In 1885 some forty more followed, among whom were the well-known Cambridge Seven, six of whom are still engaged in the evangelisation of China, while the seventh, Mr. Studd, is still a warm missionary advocate. In 1887, in answer to prayer, God gave one hundred additional workers to the C.I.M. Of that number fifteen have died on the field and seven suffered martyrdom; twenty-four have retired after various terms of service, on the grounds of health, family claims, and other reasons; sixteen subsequently became connected with other Societies, of whom thirteen are still in China; while thirty-eight are still connected with the C.I.M. That more than fifty per cent of the hundred sent out in 1887 have been spared to devote twenty years of their lives for the evangelisation of Inland China is surely a cause for thankfulness.

Among the many noteworthy events connected with the rapid extension of missionary effort which succeeded the

Conference of 1877, special mention must be made of the important development of women's work, especially in the interior. As early as 1844, Miss Aldersey, as an independent worker, had commenced her work among the women and girls at Ningpo; while in 1850 the American Protestant Episcopalian Church, the first Society to send a lady worker to China, sent out Miss L. M. Fay to Shanghai. The Berlin Foundling Home at Hongkong soon followed this example, while the American Methodist Episcopalian Mission sent the Misses B. and S. H. Woolston to Foochow in 1859. The American Presbyterians and American Baptists followed in 1866, the latter Society sending Miss A. M. Field to Swatow.

In 1866, when the C.I.M. *Lammermuir* party sailed, there were only fourteen unmarried ladies in China, of whom seven were at Hongkong, the others being stationed in six of the principal coast ports. In the *Lammermuir* party, however, were six single lady workers, in addition to two married ladies. At the Conference of 1877 there were sixty-two lady workers, not counting the missionaries' wives, so that the number had risen from fourteen to sixty-two in little over a decade.

With the famine of 1877-78 in Shansi, women's work in the interior may be said to have commenced, and the first party of ladies to go west consisted of Mrs. Hudson Taylor, Miss Horne, and Miss Crikmay, who reached Taiyuen Fu, the capital of the famine-stricken province, in October 1878. Within the short space of three years from this date, women workers connected with the C.I.M. had entered and settled in six of the inland provinces, besides taking the Gospel to hundreds of women living in Honan and Hunan, where residence was not then possible.

It was also at this time, through the energy and the appeals of Miss Foster of the Society for Promoting Female Education in the East,[1] that the Church of England Zenana Missionary Society extended their operations from India to China, commencing their work in the latter field in 1884. It is only necessary to refer to the Missionary statistics given on p. 39 to see to what proportions these small beginnings have grown.

---

[1] This Society was formed as a result of the appeals of Mr. Abeel in England in 1834.

A comparison of the statistics of the two Conferences of 1877 and 1890 show at a glance how rapid had been the progress made. The number of missionaries had increased from 473 to 1296; the converts from 13,035 to 37,287; the Chinese helpers from 660 to 1377; and the contributions of the Chinese Church from $9271 to $36,884.

As the details of recent missionary effort in China are still fresh within the memory of the majority of those who will read these pages, there is little need to do more than briefly enumerate the leading events which have either shaped or made manifest the wonderful movements of the last seventeen years, since the Conference of 1890.

Two outstanding events, however, connected with that Conference must not pass unrecorded. The first was the unexpected unanimity with which it was decided that Union versions of the Scriptures should be prepared in Mandarin, High Wen-li, and Easy Wen-li, a task so far completed that the results are ready for presentation to the Centenary Conference of 1907.

The second event was the appeal, issued by the Conference to the Protestant Churches of the world, to send out an additional thousand men within the next five years. God's answer to this prayer was the sending not of one thousand *men*, but of 1153 men and women.

The workers had barely returned to their stations after these notable meetings at Shanghai, when a series of anti-foreign riots commenced. All along the Yangtse there was considerable unrest, and riots at several centres—one at Wusueh resulting in the murder of one missionary connected with the Wesleyan body and of a Customs official. In the province of Fukien many of the workers also were shamefully treated, while a Presbyterian medical missionary in Manchuria was cruelly tortured. At the same time there commenced the wide circulation of the blasphemous placards which were issued from Hunan. In consequence of these and other disturbances, the Foreign Ministers of the various Powers presented a joint protocol to the Chinese Government in September 1891.

It was during the autumn of this latter year that the new departure of the C.M.S. connected with the name of the Rev. J. H. Horsburgh, the author of *Do Not Say*, took place, when a band of workers consisting of one clergyman, seven laymen, and five single ladies, with Mr. Horsburgh and his wife with two children, commenced a Mission in the north-west of Szechwan, from which has developed the present C.M.S. West China Mission. Connected with this movement must be mentioned the consecration of the Rev. W. W. Cassels, one of the C.I.M. "Cambridge Seven," as Bishop of West China.

While new workers and new Societies were entering into new spheres of work, the Chino-Japanese War suddenly broke out. The collapse of the Chinese before their island foe, whom they had, up to that time, despised as dwarfs, did not a little to somewhat rudely awaken China from her self-complacency and pride. With the awakening, however, there followed a period of serious unrest and trouble. In the west, the greater part of Szechwan was convulsed by serious riots, and many of the missionaries were for a time driven out of the province. This took place in May 1895. More serious trouble, however, was to follow, for in August of the same year the world was shocked by one of the worst missionary massacres of modern times. On the Hwa mountain, some twelve miles from Kucheng, in the province of Fukien, nine adult workers, with two children, connected with the C.M.S. and C.E.Z.M.S., were cruelly murdered on August 1, while others were severely wounded.

Dreadful and harrowing as were the facts connected with this massacre, it would be difficult to find a more beautiful illustration of that spirit which should characterise those who represent Christ to men than that which was manifested by the sorely stricken families and missionary

Societies. The command to "pray for those who despitefully use you" was literally fulfilled, and a public meeting was immediately summoned in Exeter Hall, "not for protest, not for an appeal to the Government, but in solemn commemoration of the martyred brothers and sisters, and for united prayer. . . . Not one bitter word was uttered, nothing but sympathy with the bereaved, pity for the misguided murderers, thanksgiving for the holy lives of the martyrs, and fervent desires for the evangelisation of China."

How little did any one then know that within the short space of five years one of the worst persecutions known to history was to take place. Yet terrible as was the loss of life which subsequently took place during the awful Boxer outbreak of 1900, it would doubtless have been much greater but for the wonderful intervention of God Himself. During that sad year, the memory of which is still so painfully fresh, not only did 135 missionaries, with 53 of their children, lay down their lives for Christ in China, but thousands of Chinese Christians proved the reality of God's work in their hearts and lives by following in the footsteps of Him who is "The Faithful Witness."

Of the *coup d'état* of 1898; of the assumption of official rank by the Roman Catholic missionaries in China in 1899; of the seizure of Kiaochow by Germany in consequence of the murder of two Roman Catholic missionaries; of the Russian entry into Manchuria, and the fortification of Port Arthur; of the British occupation of Weihaiwei; and of the other various demands upon the Chinese Empire, all of which more or less led up to the terrible revenge of 1900, there is now no need to speak.

Nor will space allow any adequate survey of the rapid and complex movements of the last few years, of the Russo-Japanese War, and the extraordinary collapse of the Russian army; of the alliance between England and Japan, and the guarantee of her integrity to China by that agreement; of the extraordinary thirst for Western knowledge, so recently manifested; of the awakening of a new sense of national life, and the assumption of the watchword "China for the

Chinese"; of the creation of a Chinese national army in contradistinction to provincial troops; of the courageous crusade against the opium curse; or to the many other developments in almost every department of Chinese life. These things are all known to those who have even superficially followed the course of events, which during the last few years have been re-shaping the Far East, and many of them are referred to, more or less in detail, in the separate articles which follow.

A perusal of the Table of Foreign Publications (see opposite page), translations of which can now be bought nearly all over China, will show at a glance how wide is the gulf between the but recent past, when all that was good was thought by the Chinese to be contained in Confucian literature, and the present, when they hungrily devour every variety of literature that the West can supply.

China has entered upon a new era in her history, and he would be a bold man who would dare to prophesy what the future has in store for the world in consequence. That China has immense and deep-seated evils to combat, her best friends know, and that she cannot make any serious progress without confronting many dangerous situations and fighting many a battle, is evident to all. He, therefore, who would be a friend to that land, and thereby a friend to the world, must be willing, at some sacrifice to himself and may be nation, to earnestly assist China in her desires for better things. "The elevation of China is not a thing to be afraid of, but her degradation is." Let the nations deal with her righteously; let England in particular cease her opium trade, and offer a helping hand to her in her present struggle with those evils which threaten her life; above all, let the Church of Christ take to heart more seriously than she yet has done the overwhelming needs and claims of that great Empire, and China with its countless millions may yet be spared to bless the world.

FOREIGN PUBLICATIONS WHICH HAVE BEEN TRANSLATED INTO CHINESE

The name at the heading of each column shows the medium of translation

CLASS **A**, MOSTLY THE BEST ANCIENT JEWISH APOSTOLIC, MEDIÆVAL, AND REFORMATION LITERATURE

Subject.	Roman Catholic.	Religious Tract Society.	Educational Association.	Diffusion Society.	Native Translations.
Biblical Works	3	67	2	10	...
Church History	7	1	1	9	...
Christian Biographies	16	9	...	11	...
Theological Works	35	9	...	10	...
Apologetic Works	28	4	...	10	...
Devotional Works	43	22	...	13	...
Church Rules	1	2	...	1	...
Tracts	124	398	...	60	...
	257	512	3	124	

CLASS **B**, MOSTLY THE BEST MODERN LITERATURE

Subject.	Roman Catholic.	Religious Tract Society.	Educational Association.	Diffusion Society.	Native Translations.
Comparative Religion	...	...	...	5	...
Philosophy	1	...	2	13	40
Ethics	...	...	1	...	...
Psychology	2	...	1	1	...
Medicine	2	...	17	2	70
Astronomy	1	...	5	1	20
Geography	3	1	11	2	40
Geology	...	...	3	...	...
Mineralogy	...	...	3	1	...
Universal History	...	...	2	9	7
National History	...	...	5	7	83
General Biographies	1	...	...	11	...
Mathematics	3	1	15	2	70
Physics	5	...	21	5	...
Chemistry	...	...	10	...	...
Electricity	...	...	2	2	...
Mechanics	...	...	3	...	40
Government	...	...	1	4	60
Law	...	...	2	4	40
Education	12	2	19	17	...
Language	...	...	...	...	50
Economics	...	...	3	6	30
Commerce	...	...	...	2	...
Industry	...	...	13	...	...
Agriculture	...	...	...	1	...
Statistics	1	...	...	1	30
Maps, Travels, Poetry, etc.	6	16	40	33	130
Miscellaneous	5	32	3	10	340
	42	52	182	139	1,050
Class **A**	257	512	3	124	...
Grand Total	299	564	185	263	1,050

STATISTICS OF PROTESTANT MISSIONS IN CHINA

Specially compiled in January 1907 from the last published Reports of the Societies.

	Year of Report's Issue.	Year of Entry.	Foreign Workers.					Native Workers, Male and Female.	Stations.	Out-Stations.	Communicants.	Adherents.'	Educational.				Medical.	
			Men, Clerical and Lay.	Physicians.	Wives.	Single Ladies.	Lady Physicians.						Day Schools.	Pupils in Schools.	Boarding Schools, Colleges, etc.	Pupils.	Hospitals and Dispensaries.	Patients.[5]
Allgemeiner Evangelical Protestant Missionoverein.	1906	1885	2	1	3	...	...	1	2	1	...	...	1	...	...	...	2	...
American Advent Mission Society.	1906	1897	4	...	3	1	...	25	2	8	395	500	10	246	1	24	...	...
American Baptist Missionary Union.	1906	1842	44	7	38	17	5	271	17	210	5,105	1,115	50	801	12	408	83	11,896
American Bible Society .	1906	1876	8	...	7	...	..	137[1]	5	...	...	...	...	...	...	...	...	...
American Board of Commissioners for Foreign Missions.	1906	1830	31	8	35	29	3	580	16	184	9,573	17,242	188	3,271	23	833	21	46,210
American Norwegian Lutheran Mission.	1904	1899	4	1	4	3	...	7	3	1	36	240	4	66	...	...	...	...
American Presbyterian Mission.	1906	1844	84	23	84	53	12	754	28	400	16,972	...	274[3]	5,107	...	...	44	177,978
American Presbyterian Mission (South).	1906	1867	25	8	30	14	1	60	10	41	1,027	...	...	...	16	534	...	37,417
Synod of Reformed Presbyterian Church (U S A)	1906	1897	4	1	2	2	2	...	1	...	40	...	...	...	1	9	...	...

American Protestant Episcopal.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
American Friends' Foreign Missions.[2]	1904	1890	3	1	2	6	2	19	2	4	120	600	3	58	1	40	4	4,287
American Southern Baptist Mission.	1906	1845	33	7	36	21	...	105	13	40	5,049	...	50	912	7	150	3	16,284
Basel Missionary Society .	1906	1852	46	1	27	1	...	223	15	88	6,014	900	100[3]	1,492	...	722	...	...
Berlin Foundling House .	1899	1850	1	...	...	3	...	3	1	...	...	...	...	...	1	100	1	...
Berlin Missionary Society	1906	1882	27	...	20	4	...	285	14	130	4,774	1,409	?	1,588	...	...	...	...
Bible Christian Mission .	1906	1885	5	1	5	3	...	16	2	2	232	1,146	2	35	...	...	...	...
Blind Mission to Chinese .	1906	1881	1	...	1	...	...	...	1	...	...	...	1	...	...	...	...	...
British and Foreign Bible Society.	1906	1843	14	...	10	...	...	259	...	...	...	...	...	...	...	...	...	...
Canadian Methodist Mission	1906	1891	21	2	17	14	2	9	5	...	...	...	1	28	2	198	4	1,620
Canadian Presbyterian Mission.	1906	1888	13	3	11	5	2	24	5	73	403	694	3	18	...	...	3	3,946
China Inland Mission[4] .	1906	1865	315	20	219	294	1	1,282	205	632	14,078	...	122	1,831	66	960	44	...
Christian and Missionary Alliance.	1906	1890	38	...	22	29	...	52	21	7	422	71	5	50	2	...	...	...
Christian College, Canton.	1906	...	12	...	3	...	...	4	1	...	...	...	...	...	1	110	1	2,203
Christian Mission, Ningpo.	1905	...	...	...	...	9	...	...	1	...	...	...	...	...	...	...	...	...
Christian Mission (commonly known as "Brethren").	1906	...	26	1	22	18	...	...	...	...	...	...	...	...	...	...	...	..
Church Missionary Society	1906	1844	80	17	70	106	2	691	35	...	7,308	16,096	322[3]	5,659	...	164	14	161 937
Church of England Zenana Missionary Society.	1905	1884	...	...	...	47	...	145	14	...	...	...	44	544	9	480	12	3,015
Church of Scotland Mission.	1906	1878	3	2	5	5	...	23	2	12	894	307	7	175	...	...	1	11,552
Cumberland Presbyterian Mission.	1906	1898	4	1	3	1	1	5	2	...	30	...	1	35	...	...	1	5,883
Danish Lutheran Mission .	1906	1896	12	1	2	1	...	2	6	...	113	...	1	12	1	8	...	...
Door of Hope, Shanghai .	1905	...	...	...	...	3	...	...	1	...	...	...	...	...	...	...	...	...
English Baptist Missionary Society.	1906	1845	29	8	21	...	...	175	10	332	4,679	...	?	1,067	...	...	10	9,564
English Methodist Mission.	1906	1859	8	1	8	2	...	163	5	208	2,738	1,634	45	542	1	13	2	22,000
English Presbyterian Mission.	1906	1847	32	13	27	29	4	435	14	199	6,313	...	86	1,451	6	242	10	45,743

---

[1] Includes Colporteurs superintended by Missionaries.

[2] Statistics for 1906 cannot be given as China and India are included in one return in Report.

[3] Includes both Day and Boarding Schools.

[4] The C.I.M. Statistics include the statistics of the following Associate Missions:—The Swedish Mission in China; the Swedish Holiness Union; the Scandinavian China Alliance; the Norwegian Mission in China; the German China Alliance; the Finnish Free Church; and the Liebenzall Mission.

[5] Some Returns give number of Patients, others number of Attendances.

STATISTICS OF PROTESTANT MISSIONS IN CHINA—*Continued*

	Year of Report's Issue.	Year of Entry.	Foreign Workers.					Native Workers, Male and Female.	Stations.	Out-Stations.	Communicants.	Adherents.	Educational.				Medical.	
			Men, Clerical and Lay.	Physicians.	Wives.	Single Ladies.	Lady Physicians.						Day Schools.	Pupils in Schools.	Boarding Schools, Colleges, etc.	Pupils.	Hospitals and Dispensaries.	Patients.[1]
English United Methodist Free Church.	1906	1864	6	3	6	1	...	350	2	178	3,883	6,435	23	643	2	363	2	1,840
Finland Missionary Society.	1906	1901	4	...	2	1	...	4	2	2	4	32	1	29	...	...	...	...
Foreign Christian Mission.	1906	1886	14	4	16	7	...	88	6	23	1,849	...	11	154	2	210	4	18,078
Friends' Foreign Mission .	1906	1886	8	2	10	3	1	51	5	18	91	880	12	303	3	43	6	1,343
Gospel Mission . .	1906	1892	8	...	7	2	...	...	3	...	20	...	...	...	...	...	...	...
Hauge's Synodes Mission .	1906	1892	5	1	6	3	...	57	4	26	397	...	28	560	3	20	1	1,784
Hildesheim Mission for the Blind.	1900	1890	...	...	...	1	...	...	1	...	...	...	1	8	...	...	...	...
Independent . . .	1906	...	12	...	10	15	...	...	...	...	...	...	...	...	...	...	...	...
Irish Presbyterian Church Mission.	1906	1869	15	5	11	3	7[2]	178	10	120	1,589[5]	9,219[5]	54[3]	687	2	51	9	18,000[4]
London Missionary Society.	1906	1807	35	25	48	18	5	464	13	206	14,386	12,385	166	4,108	13	...	36	165,000
Lutheran Brethren Mission.	1906	...	2	...	2	2	...	...	...	...	...	...	...	...	...	...	...	...
Methodist Episcopal Church (South), U.S.A.	1906	1848	21	2	20	23	1	188	13	12	1,805	1,258	40	989	9	706	4	36,714
Methodist Episcopal Mission.	1906	1847	64	13	56	60	14	1,518	61	260	27,357[7]	18,471	242	5,070	32	2,241	...	...
National Bible Society of Scotland.	1906	1863	7	...	6	...	...	360[6]	6	...	...	...	...	...	...	...	...	...
Norwegian Lutheran Mission.	1906	1891	13	...	8	6	...	11	6	...	...	204	2	37	3	57	...	...
Norwegian Missionary Society.	1906	1902	6	1	5	2	1	...	4	...	50	...	5	...	1	10	2	...
Postal Employés, Mission to	...	1906	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...

Presbyterian Church of New Zealand.	1906	1901	3	1	3	2	...	7	1	5	83	...	4	40	1	7	...	...
Reformed Church in America.	1906	1842	4	2	6	10	1	86	4	45	1,500	...	17	343	7	430	4	17,826
Reformed Church in the United States.	1906	1897	6	3	7	4	...	...	2	...	125	...	...	...	4	103	4	1,200
Rhenish Missionary Society	1906	1847	18	3	12	2	...	55	7	10	1,043	...	30	507	...	...	...	...
Scandinavian American Christian Free Mission.	1906	1888	2	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...
Seventh Day Adventist Mission.	1906	1888	12	3	7	4	2	6	7	...	90	...	3	...	...	...	2	...
Seventh Day Baptist Mission.	1905	1847	2	1	2	2	1	13	2	1	65	100	3	200	1	40	1	...
Society for the Propagation of the Gospel.	1906	1874	12	...	10	7	...	46	8	25	492	199	13	89	7	102	...	...
South Chihli Mission .	1906	...	11	...	4	13	...	...	...	...	...	...	...	...	...	...	...	...
Swedish American Missionary Covenant.	1906	1890	4	1	3	2	...	3	2	4	268	200	4	320	1	50	1	3,464
Swedish Baptist Mission .	1906	1891	4	...	4	...	...	11	2	6	140	...	6	62	...	...	...	...
Swedish Missionary Society.	1906	1890	10	2	7	4	...	40	6	18	124	435	11	277	...	...	2	5,340
United Brethren in Christ.	1906	1889	4	2	5	1	...	25	1	10	117	189	8	187	1	20	1	15,181
United Evangelical Church Mission.	1906	1899	4	...	2	2	...	7	3	1	50	...	2	...	...	...	...	...
United Free Church of Scotland.	1906	1863	15	5	13	9	...	233	10	85	6,200	...	23	341	1	9	4	40,213
Wesleyan Missionary Soc.	1906	1851	35	8	28	11	...	241	24	113	4,179	730	45	1,189	...	...	8	31,000
Women's Union Mission .	1906	1859	...	...	...	9	5	20	1	4	90	...	5	100	1	40	2	48,000
Yale University Mission .	1906	1904	4	...	2	1	...	...	1	...	...	...	...	...	...	...	...	...
Young Men's Christian Association.	...	...	15	...	14	1	...	...	7	...	...	...	...	...	...	...	...	...
Young Women's Christian Association (Shanghai Mill Girls).	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...
Totals . . .			1349	223	1101	971	75	9,998	706	3794	154,142	93,878	2139	42,738	255	10,227	366	1,016,518
			3719															

---

[1] Some Returns give number of Patients, others number of Attendances.

[2] Two of these are wives

[3] These are 1902 figures.

[4] Approximate. 2,174 attended one hospital only for 1901.

[5] 1899 figures as approximate owing to recent war making correct returns impossible.

[6] Includes Colporteurs superintended by Missionaries.

[7] With this Mission Communicants includes Probationers. In some cases, when the Reports are imperfect, the 1904 figures, as given in last edition of Harlan Black's *Hills of Tang*, have been adopted.

COMPARATIVE TABLE OF CHINA MISSIONS

Showing Progress of Missions as reported at Conferences of 1877, 1890, and 1907.[1]

	1877.	1890.	1907.
Protestant Missionaries	473	1,296	3,719
Chinese Helpers	750	1,657	9,998
Communicants	13,035	37,287	154,142
Stations	91	?	706
Out-Stations	511	?	3,794
Organised Churches	312	522	...
Hospitals	16	61	366
Dispensaries	24	44	
Contributions of Native Church	$9,271	$36,884	...
Day Schools	15	...	2,139
Pupils in do.	280	Total Pupils, 16,836	42,738
Boarding and Higher Schools	7		255
Students in do.	292		10,227

---

[1] As the official statistics presented to the Conference and those given in this book have been separately compiled, there will probably be some variations, especially as some Reports are so imperfectly furnished with statistics. Some reports actually give no statistics, and in not a few cases the figures needed are not easily found. Nothing more than an approximation is possible under existing conditions.—ED.

JAMES HUDSON TAYLOR.

James Hudson Taylor, M.R.C.S., the beloved Founder of the China Inland Mission, was born at Barnsley, Yorkshire, in 1832, sailed for China under the Chinese Evangelisation Society in 1853. He definitely founded the China Inland Mission in 1865, though he had sent out the first member as early as 1862. There are now (1907) in connection with the C.I.M. 875 workers, wives included, in 16 of China's provinces. Mr. Taylor died at Changsha, the capital of Hunan, June 1905, after fifty-two years of labour for the Evangelisation of Inland China.

To face page 41.

THE PROVINCES OF CHINA

AND THE ISLAND OF FORMOSA

COMPARATIVE TABLE

Showing Area and Population of the Provinces of China
as compared with other well-known countries.

Province and Country.	Area, Square Miles.	Population.
The Province of Kwangtung . .	99,970	31,865,251
Italy	110,650	31,668,000
The Province of Fukien . .	46,320	22,876,540
Portugal	35,507	4,301,989
The Province of Chekiang . .	36,670	11,580,692
Bulgaria	38,331	3,309,816
The Province of Kiangsu . .	38,600	13,980,235
Portugal	35,507	4,301,989
The Province of Shantung . .	55,970	38,247,900
Greece	25,143	2,433,806
The Province of Chihli .	115,800	20,937,000
Austria	115,922	23,895,413
The Province of Hupeh . .	71,410	35,280,685
England and Wales . . .	58,307	29,002,525
The Province of Kiangsi . .	69,480	26,532,125
Scotland and Ireland . . .	62,420	8,730,397
The Province of Anhwei . .	54,810	23,670,314
New York State	47,600	5,997,853
The Province of Honan . .	67,940	35,316,800
Missouri	68,735	2,679,184
The Province of Hunan . .	83,380	22,169,673
Korea	84,400	7,500,000
The Province of Kansu . .	125,450	10,385,376
Norway	124,445	1,988,674
The Province of Shensi . .	75,270	8,450,182
Nebraska	76,840	1,058,910
The Province of Shansi . .	81,830	12,200,456
Scotland and Ireland . . .	62,420	8,730,397
The Province of Szechwan . .	218,480	68,724,890
Madagascar	228,560	3,500,000
The Province of Yunnan . .	146,680	12,324,574
New Zealand	103,657	668,651
The Province of Kweichow . .	67,160	7,650,282
Victoria (Australia) . . .	88,451	1,140,405
The Province of Kwangsi . .	77,200	5,142,330
Sweden	173,970	5,009,632
The Province of Sinkiang . .	550,590	1,000,000
Cape Colony	225,690	1,727,000

THE PROVINCE OF KWANGTUNG

By the Rev. J. Campbell Gibson, M.A., D.D., English Presbyterian Mission.

The province of Kwangtung, or Canton, is of special interest on many grounds. From its maritime position, its natural wealth, and its convenient harbours, it became in ancient times the seat of an extensive foreign trade, and had an earlier knowledge of foreign nations than any other province. It appears to have been in touch with the Roman Empire, and Arab, Dutch, and Portuguese traders early brought it within the reach of Western commerce. It was almost the first field of labour of the Romish Missions in China, and it was there also that Robert Morrison began, in 1807, the work of the Protestant Missions. The Hakka section of the province was the cradle of the great Taiping Rebellion, and its people are always strongly inclined to revolutionary schemes. These plots are usually fruitless, but the great Taiping Rebellion held on its conquering course for years over a wide region of the Empire, and it held its own until the moral degeneration of its chiefs, under their unexpected successes, prepared the way for their defeat and failure. The numerous estuaries of the province, and the complicated network of its rivers and canals, not only lend themselves to legitimate commerce, but have from time immemorial been the shelter and hunting-ground of hordes of daring and formidable pirates.

This province stretches along the southern seaboard of the Empire for a distance of nearly 800 miles. It lies for the most part within the tropics, has an agreeably variegated surface of plain and mountain, is well watered by four ample river systems, with several smaller ones, and has large areas of fertile soil. Its products are of great variety and value, comprising silk, sugar, indigo, rice, tea, tobacco, fruit, salt, and oil ; and it exports also large quantities of fish, fresh vegetables, and live stock.

Its population was reckoned at the census of 1812 at about 19,000,000, and has greatly increased since. It is now taken at 31,865,251. The people present strongly marked features of natural character, with very considerable variations in different portions of the province. Three principal varieties of language are spoken, and these represent the most ancient forms of the language. The "Swatow Dialect," also called the "Tie-chiu Dialect" (from the local pronunciation of the name of the prefecture in which Swatow is situated), occupies about 140 miles of the coast-line, and extends from 40 to 60 miles inland in the eastern portion of the province. To the north and west of this district is found the "Hakka Dialect," which meets the "Tie-chiu Dialect" along an irregular line running from east to west, stretches eastward into the province of Fukien, northward into the provinces of Kiangsi and Hunan, and shades off into the "Mandarin Dialect" of Central China. The western and southern sections are occupied by the "Cantonese Dialect," also called the "Pun-ti Dialect," which in varying forms is spoken by more than half of the whole population.

The Hakkas have few large cities, and occupy for the most part scattered villages and hamlets in the mountainous districts, which are only capable of maintaining a rather sparse population. They are a manly and vigorous race, chiefly occupied in agriculture, but are better educated than those in the more crowded plains. At the same time, they are a turbulent and lawless people, and revolutionary and other secret societies flourish among them. Many of them go into other districts as blacksmiths and as barbers, and many find employment in the yamens as clerks and runners, and in the lower ranks of the mandarinate. The Cantonese and Swatow men, on the other hand, have their numerous large towns and cities, and thickly crowded "villages" of large size. The country people are hard-working agriculturists, while the people of the principal towns, and especially those of the sea-ports, are distinguished as the ablest and most enterprising of Chinese merchants. The "Canton Guilds" and the "Swatow Guilds" are the leading powers—and usually rival powers—in most of the trading communities of China, being found in great force in Shanghai, and as far north as Tientsin and Newchwang.

From this province, too, come the most fearless and industrious of emigrants. They are found in large numbers not only in Singapore and the other Straits Settlements, in Borneo and the Philippines, but also southward in Australia, westward as far as South Africa, and eastward as far as British Columbia and California. The number of emigrants from the port of Swatow alone reached 103,202 in 1904, and 95,173 in 1905, or an average of close on 100,000 yearly. There is a return stream of about 83,000 yearly, and, although no figures are procurable, there is a flow of money earned by these emigrants and sent home which must reach to several, perhaps many, millions of dollars annually, and brings a considerable amount of comfort into many homes in the poorer country districts. The conditions of emigration are equitable and allow complete individual freedom. After paying off the cost of passage, which is not a large sum, many become landholders or shopkeepers, and come home for a time to take out with them relatives or friends to assist in their undertakings. Thus in various ways the whole system alleviates substantially the poverty of some country districts in the KWANGTUNG province. In some cases considerable fortunes are made, and emigrants sometimes return finally to their homes as men of wealth and influence.

The coast towns and villages have a large population of bold and hardy seamen and fishermen, who reap the harvest of the sea, and often suffer terribly from the devastating tempests of these tropical waters. Many of these find employment on foreign steamers, the Swatow men having a high reputation as deck hands and carpenters, and the Cantonese as engineers.

The literary annals of the province are perhaps less glorious than those of some other portions of the Empire, but it can claim by right of residence, if not of birth, the illustrious names of Han Yü, the brilliant statesman and essayist, and of Su Tung-p'o, the hardly less famous poet. In recent times the KWANGTUNG province has produced the well-known "Modern Sage" and apostle of reform, K'ang Yu-wei, the adviser of the Emperor in his memorable and epoch-making efforts to regenerate his country. On the other hand, popular rumour, rightly or wrongly, claims for this province also the birth of the notorious head of the opposite party, the Empress-Dowager,[1] who has presented to the astonished world the spectacle of a Chinese woman defying at once the most enlightened opinion of her own people and the allied fleets and armies of nine civilised powers.

Taken as a whole, the people of this province have few rivals, either in physique or in mental capacity. They form an important element of the national strength, and are well worth winning for the Kingdom of God.

The first Christian missionaries in the KWANGTUNG province were the Jesuits. François Xavier had only reached the island of San-siang[2] to die there in the year 1552. In 1579 the Jesuit Michel Rogger was sent to Macao, and succeeded in effecting an entrance into Canton; and he was joined soon after by the more famous Matthew Ricci. Their literary attainments greatly impressed the Chinese, but one of their own colleagues has frankly admitted that they gained more applause than spiritual fruit. Chaoking, to the west of Canton City, and Shaochow, to the north, seem to have been the centres at which they first established themselves. Romanist writers claim that by the end of the thirteenth century they had two churches, 6000 Christians, and a Papal Legate at Peking. But the Mission to the KWANGTUNG province near the end of the sixteenth century was the real effective beginning of the Romish Missions in China. Its leaders made it their aim to reach Peking by way of Nanking, and so establish themselves in touch with the Chinese Court. In this aim they were successful to a remarkable degree. But the Jesuit orders were suppressed in 1773 by Papal Bull; and ten years later the Lazarists were put in their place, in possession of all their property in China. In 1848 the Pope entrusted the care of the two provinces of KWANGTUNG and KWANGSI to the "Missions Étrangères de Paris."

---

[1] I have the best authority for saying that "the Empress-Dowager is certainly a Manchu of Peking."—ED.

[2] The Mandarin spelling would be Shang-ch'uan.—ED.

According to a recent authoritative Catholic work (*Les Missions Catholiques Françaises au XIX^e Siècle*), the position of these Missions in KWANGTUNG in 1900 may be gathered from the following figures:—1 bishop; 55 missionaries; 11 Chinese priests and 201 catechists; 1002 stations and 303 churches and chapels; 38,552 "Catholics." Adult baptisms in 1899, 2627; infant baptisms of children of Christian parents, 887; infant baptisms of children of pagans, 12,124.

These figures, especially the last, give cause for many reflections, but space will not admit of their discussion here. It does not appear exactly what is meant by "Catholics," of whom 38,552 are reckoned, and there is no distinct statement as to the number of communicants, but 51,400 "communions" are reported, though nothing is said as to frequency of participation. How far these figures are trustworthy it is difficult to judge, as the only item one can check is so ludicrously incorrect as to suggest grave doubts as to the accuracy of all. The number of "heretics and schismatics" is said to be 3200! whereas the communicants alone in the Protestant churches of KWANGTUNG numbered 8180 in 1893, and 17,715 in 1901.

The history of Protestant Missions in the province begins with Robert Morrison in 1807. For many years he toiled bravely with no encouragement, until he baptized the first convert in a quiet spot by a little stream on the beach near Macao. The great work of his life was the preparation of his dictionary and his translation of the Bible. Both of these have been superseded, but Morrison's faith and devotion are a permanent inspiration to all who follow him. One of his contemporaries estimated in those early years that by the end of the first century of Mission work in China there might possibly be as many as 2000 Christians in the Empire. How amazed these men would have been if they could have foreseen the actual results! One or two years[1] of the century are still to run, and, instead of the scarcely hoped-for 2000 Christians in the Empire, we have, of communicants alone, close on 40,000 in the KWANGTUNG province itself, with nearly as many baptized children growing up under Christian influence, and a multitude of hearers, worshippers, inquirers, and candidates for baptism, which must bring up the Protestant Christian community of this province to some 160,000 or 200,000 souls. Besides these, there remain uncounted the many thousands who have already finished their course in the faith and fear of Jesus Christ. These, so often forgotten, are the ripest fruit of our Mission work.

To borrow the fine remark of a Romish writer, these numbers "are few to one who dreams of the foundation of a church and the conversion of a people; they are great to one who reflects that each of these souls has been bought by the blood of Jesus Christ."

Protestant Missions in the province of KWANGTUNG present a large variety of method. There are now close on twenty different Missions at work, which, with one or two exceptions, work harmoniously together. They are of different nationalities—American, British, Colonial, German, Scandinavian, and International—and present every type of ecclesiastical development. Scholarship has been nobly represented in the literary work of such Chinese scholars as

---

[1] Written in 1906.—ED.

Morrison, Legge, Chalmers, Eitel, Faber, and Schaub, now, alas! all, but one, gone to their rest. Evangelistic preaching has had a large place both in street chapels, as in Canton City, and also in village itineration throughout the country districts. This province has been the scene of the unequalled medical missions carried on for so long, and on so large a scale, in Canton by Dr. John Kerr, and in Swatow by Drs. Gauld and Lyall. The growth of the Church has led to much attention being given to church organisation, especially, perhaps, in the Presbyterian Missions. Education, both elementary, secondary, and theological, has had a foremost place, especially in the Basel Mission. In some of the churches the independence, self-support, and self-propagation of the Chinese Church have been specially aimed at, with a good measure of success. In the Presbyterian Church of England Mission there are about ten well-trained Chinese ministers, ordained to the full responsibilities of the Christian ministry, and supported entirely by the contributions of their own people. There are also native Mission societies, who support from native funds several Chinese evangelists in outlying islands on the coast, and direct their work through the organisations of the native Church. It is an indication of the stage reached as regards self-support, that in 1904 the whole personal staff of congregational school teachers, preachers, and ordained ministers in the Tiechiu branch of the English Presbyterian Mission was supported by the gifts of the native Church to the extent of $4835, or 83 per cent of the entire cost, only $1003, or 17 per cent of the whole, being furnished by Mission funds.

In some of the Missions a beginning has been made in providing a Christian education in English, to meet the new demand for an English education and Western learning, both among the Christian and the non-Christian community. In Hongkong much attention has been given to education, both English and vernacular, under the fostering care of the Hongkong Government. The largest effort to meet the new demand in this province is the founding of the Canton Christian College. It has now been in operation in temporary premises for some years, but, a suitable site having been found, it will soon be more worthily housed. The College is being built at Honglok, two miles south-east of the city of Canton, on an extensive site, which will admit of very large extensions in future. A comprehensive plan has been prepared, providing for dormitories and other college buildings for 2000 students, including an auditorium, chapel, and residences for professors, an athletic field, and a hospital as part of a medical school. The first building is nearly complete, and measures 166 feet in length and 53 feet in depth. A College on a smaller scale, but with a similar object, has just been built at Swatow. It consists of a quadrangle, enclosed on all sides by blocks of buildings about 135 feet in length, including large hall, dining-room, class-rooms, dormitories, gymnasium, rooms for resident Principal, and extensive playing-fields. The cost of the site and nearly half the cost of the building is the gift of a large-hearted Chinese Christian gentleman who had long desired to found such a College, and the remainder is the gift of other Chinese friends, many of them not Christians, who were stirred up by his example, and had themselves an enlightened appreciation of the undertaking. It has accommodation for over one hundred resident students, and the site will admit of large extensions if required. It is placed by the donors in the hands of the English Presbyterian Mission. In all parts of the province there is a strong demand for the "New Learning," and great efforts are being made, both by officials and people, to reorganise their educational system, and to provide schools of all grades to meet the needs of the time.

Space will not admit of any details of the history or features of the several Missions. The grand result of their united work is the building up of a Chinese Church whose dimensions can be gathered from the statistical table which is given on p. 53. From this it appears that the number of communicants, which had more than doubled in the eight years from 1893 to 1901, and stood in the latter year at over 18,000, has now more than doubled again in the four years from 1901 to 1905, and now stands at between 39,000 and 40,000.

The present outlook is of the most encouraging kind. Recent events and the movements of the public mind for many years have led to a large amount of inquiry into Christian teaching. The persistent preaching of the truth for so many years, and the testimony, both by life and word, of the young Christian community, have created a very widespread knowledge of the outlines of our teaching. Multitudes who have not yet professed themselves Christians have become satisfied that the Christian teaching is morally sound, and there is a very general recognition, both by officials and people, of the good character of the Christian communities. All this constitutes a most favourable opportunity for the presentation of the Gospel message, and promises at no distant date a large ingathering.

Two serious dangers confront us. One arises from the hostile attitude of the French Catholic Missions to all others, their political action as advance-agents of French prestige, their policy of interference in litigation and clan feuds, and the free use of physical force by their large bodies of armed "converts." Intense irritation is thus created in the minds of both people and officials, which forms a serious danger to the peace of the province. On the other hand, these excesses tend to defeat their own end, and sometimes react favourably on the public mind by compelling attention to the wholly different character and aims of the Protestant Missions. The other danger which we have to meet is sometimes closely connected with the first. It arises from the large numbers of persons who are seeking to connect themselves with the Christian movement. Many of these are attracted to a growing cause by worldly and unspiritual motives, and the utmost vigilance and faithfulness are needed, both to enlighten and to sift these multitudes of people.

The movement in favour of the "New Learning," already referred to, while full of hope, constitutes, if not a danger, at least a difficulty for Mission work. Our most intelligent younger men, in full sympathy with these new movements, and attracted by a wider outlook, are drawn to many spheres of activity outside the older lines of church work. It will become increasingly difficult to retain the best of our men in the direct service of the Church, and, on the other hand, men of a lower intellectual grade will become increasingly unequal to the demands made upon them. At the same time, the growing sense of power, and love of independence, in the Chinese Church will need full recognition, and will call for the most sympathetic and kindly welcome and guidance on the part of all missionaries.

What is needed, in view alike of our opportunities and of our dangers, is the gift to the Chinese Church and to the missionaries alike of a more intense and manifest spiritual life. There have been movements of quickening in the churches of Manchuria, Fukien, and other parts of the Empire. May a like experience of revived life, manifesting itself in larger fruits of holiness and energy, be granted soon to the churches of KWANGTUNG!

STATISTICS OF MISSIONARY SOCIETIES AT WORK IN THE PROVINCE OF KWANGTUNG

	Figures for Year 1901.				Figures for Year 1905.			
	Number of Stations occupied by Resident Missionaries.	Number of Out-Stations.	Number of Chinese Preachers and Teachers.	Number of Communicants.	Number of Stations occupied by Resident Missionaries.	Number of Out-Stations.	Number of Chinese Preachers and Teachers.	Number of Communicants.
London Missionary Society	3	...	30	900	3	5	49	1,049
American Board of Commissioners for Foreign Missions	2	16	31	912	2	37	64	3,500
American Baptist Missionary Union	5	92	90	2,260	6	132	119	3,253
American Presbyterian Mission, North	3	43	99	3,253	8	88	144	6,946
Church Missionary Society	3	...	27	360	5	11	78	722
Basel Mission (Hakka)	15	65	138	4,176	(20	100	200	8,350)
English Presbyterian Mission (Hakka)	1	32	46	578	2	42	63	985
English Presbyterian Mission (Hoklo)	3	58	54	2,140	3	72	70	2,773
Rhenish Mission	6	8	19	764	8	14	28	1,031
Wesleyan Missionary Society	3	27	27	1,196	4	35	50	1,967
American Baptist Mission, South	...	...	...	...	3	16	52	2,613
Society for Promoting Female Education	(Under Church Missionary Society.)							
American Scandinavian Mission	(No Returns.)							
Berlin Mission	6	53	70	1,377	10	150	204	5,442
United Brethren in Christ	...	...	...	...	2	8	27	235
Christian and Missionary Alliance	6	...	13	67	10	...	20	150
Presbyterian Church, New Zealand	...	...	...	...	1	4	6	69
Reformed Presbyterian Church	...	...	...	...	1	...	1	40
Bible Baptist Mission	...	...	...	...	1	...	2	38
Seventh Day Advent Mission	...	...	...	...	1	...	3	5
Totals for 1901 and 1905	57	394	644	17,983	90	714	1,180	39,168

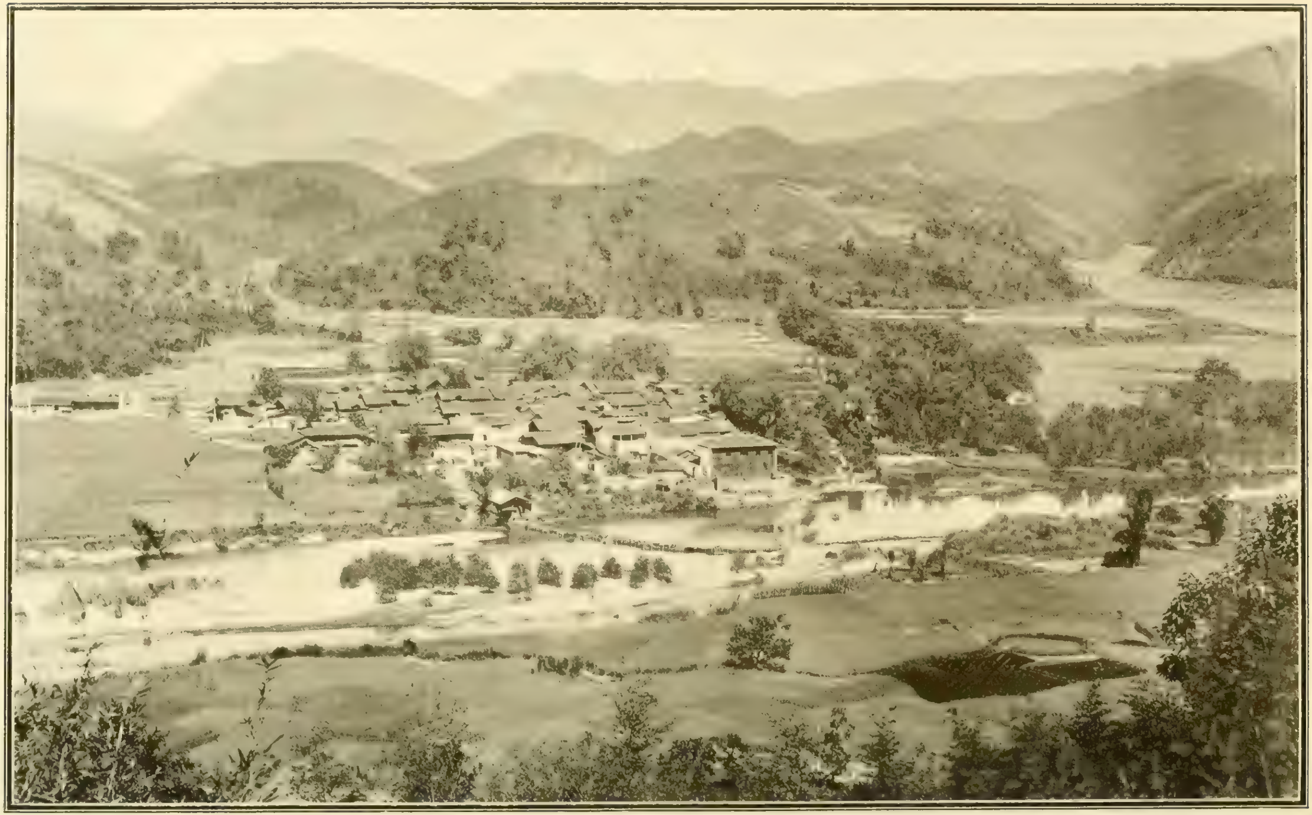
The figures within brackets are estimated.

THE PROVINCE OF FUKIEN

By the Rev. LLEWELLYN LLOYD, Church Missionary Society.

FUKIEN is one of the smallest, as well as one of the most picturesque, of the eighteen provinces which constitute China proper, being about as large as England, exclusive of Wales, and having a superficial area of 46,320 square miles. It is divided into eleven prefectures, all containing two or more counties (the counties in the Foochow prefecture number no less than ten), each having its walled county-town. The area of each county is, roughly speaking, that of an English shire, *i.e.* about 1000 square miles. The province is an extremely mountainous one, and wherever we lift our eyes we look upon the "everlasting hills," clothed with their varied foliage—amongst which that of the fir and bamboo are most prominent—or cultivated to their summits in tiny terraces by the industrious agriculturists. It is on the higher slopes of these mountains that most of the tea which finds its way to the marts of England, Australia, and America is grown. The famous Bohea hills are at the extreme north of FUKIEN.

The people of the province are said to number 22,876,540, but it is impossible to say whether this estimate is at all accurate, and it would probably be nearer the truth to reckon the population at 15,000,000. The Fukienese, together with their southern neighbours the Cantonese, have been called the Anglo-Saxons of China, and there can be no doubt that they are more active, more independent, more self-reliant, and better business people than those living in the north and west of the Empire.



A MISSION STATION: FUKIEN.

The province is an extremely mountainous one, and on the higher slopes of these hills most of the Chinese tea which finds its way to England, Australia, and America is grown. The thousands of converts who form the Fukien Church have never been gathered into Christian communities, but are scattered throughout innumerable towns and villages amidst their non-Christian countrymen.

To face page 55.

The principal river is the Min, which drains about three-fourths of the province, and is navigable for small vessels and rapid boats almost throughout its entire course of more than 300 miles. It flows past the provincial city, Foochow, and joins the sea at Sharp Peak, 30 miles lower down. The riverine scenery is grandly beautiful, altogether defying description, and is probably unsurpassed in the whole of China.

All students of Chinese history will be aware that at one time the southern provinces consisted of numerous petty states, each having its own king, its own laws, and its own language; and to-day, although these states have all been absorbed into the colossal Chinese Empire, the people still retain their peculiar characteristics, their own tribal laws and customs, and their own spoken languages. The consequence of this latter fact is, that it is impossible to travel any great distance in FUKIEN without meeting with a new dialect which is almost unintelligible 30 miles away. The mountainous character of the province makes it impossible to use vehicular traffic, and even where the roads are comparatively level, they are extremely narrow and uneven, consisting of rough undressed blocks of granite laid side by side transversely, and worn smooth on their upper surface by the countless feet which have trodden them from time immemorial. The Chinese seem quite satisfied to carry their heavy loads up and down these steep mountain passes on their shoulders, and he who would ride must in like manner be borne on men's shoulders in a sedan-chair. Needless to say, wherever a waterway is found it is crowded with craft of all sorts and sizes plying for hire.

The chief industries of FUKIEN are paper-making, tea cultivation, cloth-weaving, and agriculture, though of course a multitude of minor trades and occupations are carried on in all the centres of population. Different tribes of the old aboriginal inhabitants of China dwell in the more remote mountain villages and are peacefully engaged in agriculture, the men having adopted Chinese garb, the women retaining peculiar head-dresses and other differences of dress which distinguish them at a glance from their Chinese sisters.

Missionary work in the FUKIEN province commenced a few years after China's first serious collision with foreign nations, when, having been worsted in the fray, she was compelled, much against her will, to sign the Treaty of Nanking, which allowed foreigners—both missionaries and merchants—to reside at five of her most important ports, two of which—Foochow and Amoy—are on the seaboard of FUKIEN. This was in 1842, and a few years later the first missionaries, both from England and America (1846), took up their permanent residence in these cities. These pioneer missionaries are worthy of all honour, and must ever be held in high esteem, for they had to contend against difficulties of which the modern missionary knows hardly anything, and encountered obstacles which only a persistent prayerful faith could have overcome. The hostility of the Chinese in those early days was almost universal, the indifferentism of the people was appalling, and ridicule and insult almost invariably attended every appearance in public, and every attempt to preach Christ crucified; but at length prayer and perseverance conquered, and the first-fruits of FUKIEN were gathered in.

Nearly ten years elapsed, however, before the missionaries of the Church Missionary Society—which had commenced work there in 1850—were able to report any interest in their message, and it is not surprising that when in 1860 a review of the Mission fields of that Society took place in London, and the secretaries were obliged to say of Foochow once again, "no visible results, no convert to the truth, no baptisms," that the committee seriously contemplated withdrawing altogether from such an unpromising field. But God's ways are not our ways, and a brighter day was soon to dawn and cheer the hearts of His faithful servants. A little later two men emerged from this seething mass of superstition and idolatry, declared themselves believers in the truths of Christianity, and were received into the visible Church by baptism. From that time till now the work has gone steadily forward, receiving checks and discouragements at times, and at others meeting with heavy persecution, involving death itself both for the missionaries and their converts, but ever widening out and occupying new centres. The Church has not only lengthened her cords, but also strengthened her stakes, as she has moved forward under Divine guidance to occupy new territories.

There are two or three features of Mission work in FUKIEN which seem to call for special comment, and which should be borne in mind by the readers of this brief account of our labours. It must, then, be remembered that the thousands of converts who form the Fukien Church have never been gathered into Christian communities, but are scattered throughout innumerable towns and villages, living out their Christian life amidst their non-Christian countrymen, and therefore surrounded on all sides by the superstitions and idolatries from which God's grace has delivered them. Under these circumstances it is not surprising that now and then there are relapses into heathenism and falls into sin, but as a whole these Chinese converts remain true to their newly-found faith, and often display a zeal and devotion which prove beyond a doubt that their hold on Christ is a very real one.

Further, it must be borne in mind that although, in a short paper like this, the subjects of church-organisation, self-support, and self-government are of necessity left largely out of sight, the Christian Church in this province has made rapid strides in this direction, and is gradually lessening her dependence on foreign aid, either financially or ministerially, and all who wish to see the development of a purely native Church in China will rejoice in this fact. It is necessary also to point out that FUKIEN happily possesses a large number of devoted lady missionaries belonging to different societies, who are doing invaluable evangelistic, educational, and medical work amongst the women and children.

The primary duty of the Christian missionary is undoubtedly to preach Christ, but missionary societies have rightly felt that alongside this supreme duty must be placed other duties of a philanthropic kind, which a missionary may legitimately undertake, and which give a new emphasis and meaning to his message. It is quite impossible to live in China for any length of time, or to traverse her crowded streets, without feeling her great need of help in many directions. In this vast empire the sick, the poor, and the blind are practically uncared for, and it is hardly felt to be a crime at all to throw away multitudes of newly-born babes. The missionary therefore, perforce, takes what measures he can to lessen the suffering which abounds, and this side of our work appeals very forcibly to the Chinese people. Our hospitals are usually crowded with patients; sightless children of both sexes are gladly handed to us to be taught useful trades; baby girls are left at our Foundling Asylum instead of being thrown into the nearest pond; the victims of opium present themselves at our Refuges to to be cured of their evil habit, and the lepers meet together for Christian worship, maimed in body, but sound in soul. Who will say that such works as these have not the Master's approval, and are not a following of His example, Who went about doing good?

The tragedy of the Fukien Mission took place nearly twelve years ago at Hwasang, about 80 miles north-west of Foochow, and a few miles from the city of Kucheng. The doing to death of that band of devoted missionaries at their summer retreat in the hills was such a ruthless and dastardly act that it aroused the indignation of the whole civilised world. No fewer than nine faithful servants of Christ passed through fire and sword into His presence that bright summer morning in 1895, slain by the people whom they had come to help and save. No indiscreet action on their part had aroused the animosity of the people; all was peace in that secluded spot until the murderous band stealthily surrounded the simple cottages, and without question or comment put their occupants to death. A beautiful memorial tomb in the Foochow Cemetery, the outcome of subscriptions voluntarily given by the foreign communities of China for the purpose, contains all that remains on earth of those brave martyrs, but they themselves are "without fault before the Throne of God."

What St. Paul said of the Corinthian Church when writing to its members in the first century is true of the Fukien Church in this twentieth century. He told them that in their famous city "not many wise after the flesh, not many mighty, not many noble," had been called into fellowship with God and His Son Jesus Christ, and it is so in Southern China to-day. The Church is a Church of the poor, and the mighty and noble are seldom found within its ranks. Here and there we find members of the literary class and well-to-do traders enrolled as converts in our various churches, and very occasionally petty officials have been baptized; but, speaking generally, our people belong to the lower classes, and are largely engaged in agriculture. One natural consequence of this is that they suffer a good deal of persecution of a heavier or a lighter kind at the hands of their more influential neighbours, and their inability to conscientiously continue their support of idol worship often makes their name a byword in their native villages. Usually these persecutions are taken as a matter of course, and borne more or less patiently until they die a natural death. But at times the converts appeal to the missionary for a redress of their grievances, and ask him to cast over them the ægis of the Church. These appeals he deems it wise in most cases to refuse, and urges the applicants to bear with their difficulties, to "overcome evil with good," and so to prove that they are willing to suffer for Christ's sake as the early Christians did. Such advice as this is, as a rule, followed, and only when matters become unbearable does a wise missionary appeal to the powers that be, asking that the provisions of the treaties, which forbid the molestation of converts to Christianity, be carried out.

No sketch of a Chinese province is complete without some reference to what is perhaps China's greatest bane—

the pernicious habit of opium-smoking. Into the solemn subject of England's guilt in compelling the people of this great empire to permit the importation of the drug sixty years ago, I cannot now enter; but I would point out that the cultivation of the poppy is very largely on the increase in the FUKIEN province. A few years ago a field of these beautiful flowers, in which, alas! the deadly poison lies concealed, was almost a curiosity; now thousands of acres are bright with their hues, and there is scarcely a city whose wall is not surrounded with wide-stretching fields of what the Chinese call the "opium flower." The Fukienese are much addicted to opium-smoking, and whole villages may be found in the Foochow plain, once prosperous and flourishing, but now ruined and decayed through the introduction of this baneful drug. It is the easiest poison procurable, and as a consequence an opium suicide is a most common occurrence, the foreign doctor being generally called in too late for his services to be of any avail. One cannot help feeling saddened to know that the vessels which bring missionaries to China in their cabins, bring also in their holds chests of Indian opium. May the great Disposer of events soon gather this stone out of the way of the progress of Christ's Kingdom in this dark land. We do what we can to help those who are addicted to this debasing vice to free themselves from it, but not one in ten thousand of its victims can be reached by us, and they are passing away day by day unwept and unmourned.

It is said on good authority that FUKIEN is more adequately supplied with missionaries and Mission stations than any other part of this great empire, and lest our friends should think we are treading on each other's toes, and that there are no unoccupied cities in the province, I should like to point out that of the 47 counties into which FUKIEN is divided, only 27 are occupied by European missionaries, and several have never yet been entered at all. The idea, therefore, that a network of stations, in touch with each other, covers the province is a mistaken one. "There remaineth therefore much land to be possessed" here as elsewhere in China, and it is possible to travel long distances across our fertile plains and over our lofty hills, and enter town after town, without finding any trace of Christianity or meeting with a living exponent of its doctrines.

We rejoice that so much has been done; we thank God for the numerous churches established in our midst; we praise Him for the evident tokens of His presence which we see on every hand; we remember with deep gratitude our noble band of native workers, both men and women; we note with humble pride that about one quarter[1] the number of Christians in the whole of China are to be found in this province, and we are determining by God's grace and in His strength to take possession of the land yet unoccupied, assured that He is with us, and that His word to His Church is now, as of old, "Go forward."

It is confidently hoped that one result of the publication of these sketches of the different provinces of China, and the efforts being made to make Christ known to the millions who inhabit them, will call forth much earnest prayer both for the work and for the workers; and that such prayer may be definite and intelligent, I will enumerate briefly some of the special difficulties which confront the Christian missionary as he carries on his work in FUKIEN, and also some of the encouragements which cheer him on and stimulate him to further persevering efforts, asking my readers to remember that the difficulties and encouragements here mentioned refer not only to one part of China, but to the whole.

Difficulties

(*a*) The variety of spoken dialects, which confine a missionary's efforts to a comparatively small area, and demand a multiplication of colloquial Bibles and other books, thus largely increasing the work of translation and publication.

(*b*) The satisfaction of the people generally with their own religious systems, which fact calls for constant prayer that God would create soul thirst for Himself.

---

[1] This is according to the figures given by Hartmann in the *Allgemeine Missions Zeitschrift* for 1904.—ED.

(*c*) The low standard of morality which prevails everywhere, and often makes an appeal to live a higher life fall flat and forceless on the minds of one's hearers.

(*d*) The pride and arrogance of the educated classes, which causes them to refuse even a hearing to the teaching of the "foreign barbarians."

(*e*) The dislike and fear of many of the people with regard to foreigners, and their wish to avoid them as much as possible.

(*f*) The treatment of China by foreign nations, which has increased their animosity to outsiders.

(*g*) The wide prevalence of the opium habit, which besots and enervates its victims, and seems to close their hearts and ears to the Gospel message.

Encouragements

(*a*) The widely-open door for preaching the Truth in the towns and villages which so thickly stud the province.

(*b*) The willingness of many of the Chinese to listen to what we have to say, and their civil treatment of those who visit their houses.

(*c*) The tolerance by the "powers that be" of all religions, so long as the laws of the Empire are adhered to.

(*d*) The readiness and ability of the native converts to make Christ known to their neighbours.

(*e*) The widespread desire for Western education, even where such teaching is given by missionaries on a distinctly Christian basis.

(*f*) The dissatisfaction of the educated classes with the present state of the Empire, and their desire for change and improvement.

(*g*) The fact that there are about 150,000 converts connected with the Protestant Church in China, many of whom are true servants of the Master, and have proved their sincerity in a multitude of ways.

BIRD'S-EYE VIEW OF FUKIEN MISSIONS, 1905.

	Stations.[1]	Out-Stations.[1]	Baptisms during 1905.	Members.	Adherents.[2]	Communicants.	Schools.	Scholars.	Ordained Ministers.	Native Contributions.
										$
Church Missionary Society .	17	220	1,164	11,333	23,109	4,297	201	2,256	19	12,035
English Presbyterian Mission	4	83	165	4,062	4,482	2,435	28	850	18	10,221
London Missionary Society .	3	101	318	3,134	5,352	Not given.	70	1,424	13	17,222
Methodist Episcopal Mission	6	106	1,190	6,379	12,785	Not given.	137	3,910	59	12,381
American Board Mission .	5	96	374	3,314	8,317	2,940	133	2,757	11	11,277
American Mission Dutch Reformed Church	4	34	219	3,000	4,100	1,509	26	750	13	16,590
Totals . .	39	640	3,430	31,222	58,145	11,181	595	11,947	133	79,726

---

[1] There are also 13 Stations occupied by the ladies of the C.E.Z.M.S.

[2] Includes members, catechumens, and in some cases inquirers.

THE ISLAND OF FORMOSA

By the Rev. THOMAS BARCLAY, M.A., English Presbyterian Mission.

THE Island of FORMOSA, one of the largest islands in Asia, is situated off the south-east coast of China, opposite to the province of Fukien, to which it formerly belonged. Its greatest length from north to south is over 260 miles, its greatest breadth about 80 miles. It has an area of 15,000 square miles, which is half the size of Scotland. The population amounts to a little over 3,000,000. At the north end it is distant from the mainland of China about 70 miles, at the south end about 250. To the west of FORMOSA, about 30 miles distant, lie the Pescadore Islands, with a population of about 60,000 inhabitants.

The island consists of a high range of mountains, running from north to south, the highest peak of which is Mount Morrison, 13,880 feet, a little higher than Fujiyama in Japan proper. On the east coast these mountains run right down to the sea, in some places leaving not enough level ground for a road. The population on this side of the island is very sparse, though under Japanese rule it is increasing more rapidly; they encourage settlers to go to live there with a view to the development of the resources of the hills. On the west side, between the mountains and the sea, is a level stretch of fertile land, where the main body of the people lives. In the north the mountains are more broken, the scenery is more varied, and hill and plain more intermixed. Speaking generally, the mountains are inhabited by wild savages, the lower hills along the base of the mountains by the civilised aborigines, and the level plains by the Chinese. These latter are mostly from the Fukien province—an important fact in our Mission work, as it enables us to make free use of the books prepared by the older Missions in Amoy. There are also a number of Hakkas, from the province of Canton, who clan together, speaking their own language and preserving their own customs. There are several thousands of Japanese now resident in the island, mostly in the larger towns. There are some sixty or seventy foreigners, European or American, resident chiefly at the old treaty ports north and south. Of these about half are missionaries, Protestant and Roman Catholic.

During the seventeenth century, from 1624 till 1662, FORMOSA was in the possession of the Dutch. During these years a good deal of missionary work was carried on, thousands of the natives were baptized, and schools were set up throughout the island. The Dutch authorities were fully in favour of carrying on this work; they even issued a proclamation making idolatry illegal and punishable with public whipping and banishment!

About the middle of the century the old Ming dynasty in China was overthrown by the present Tartar dynasty. One of the last adherents of the fallen dynasty, Coxinga, whose father was a Chinaman and his mother a Japanese woman, sailed from Amoy with a large fleet to FORMOSA. There he was joined by the resident Chinese, and after some fighting and a prolonged siege he succeeded in driving out the Dutch and taking possession of the island. In 1683 the grandson of Coxinga submitted to the Chinese Emperor, and FORMOSA became a part of the Empire.

Under the persecution of the Chinese rulers the Christian religion appears soon to have died out. The natives are a weaker people than the Chinese, and religion seems to take less hold of them; even at the present time, under favourable circumstances, we are troubled by their fickleness. Probably also the work of the missionaries was too much mixed up with politics; Christianity was the religion of the rulers, to which the people conformed. And finally there was no translation of the Bible, in whole or part, left in the hands of the people. A translation of the Gospel according to Matthew had been made, and an edition was printed in Holland, but news came of the expulsion of the Dutch, and the books were not sent out. These books were printed in Roman letters, which the missionaries taught the people to read and write. It is an interesting fact that this is the part of their work that survived longest. For at least a century and a half the people retained the knowledge of reading and writing their native languages. Deeds are still in existence belonging to the early part of last century, written in duplicate, in Chinese on one side and Romanised on the other, the Roman letters recording what is now a dead language. Most of the semi-civilised tribes living in the plain country have acquired Chinese and forgotten their own language. When missionary work was resumed in FORMOSA, two centuries after the Dutch had left, these writings were almost the only trace left of the labours of the earlier workers. In addition there lingered among some tribes the tradition of a nation of kind foreigners, non-Chinese, who had once lived in the island, and who on leaving had promised some day to return for the deliverance of the people.

Missions.—In 1865 Dr. James L. Maxwell commenced the work of the English Presbyterian Church in FORMOSA. The Roman Catholic Church had begun Mission work some years earlier, and have carried it on continuously till the present time. Their staff of foreign missionaries is smaller than those of the two Protestant Missions combined, and their work does not appear to be very extensive or very popular with the people. Happily there has been very little friction between the two Missions.

Dr. Maxwell began work, medical and evangelistic, at Taiwanfu (now Tainan), but was soon driven by a mob to take refuge in Takow, a treaty port 30 miles to the south. There, on August 12, 1866, the first converts of the Mission were baptized by the Rev. W. S. Swanson of Amoy, who had come across on a visit. On that occasion there were four men baptized. Of these four, one was very soon made a preacher of the Gospel, which office he continued to fill until 1905, when he resigned. He is still active as a voluntary worker, preaching nearly every Lord's Day. Shortly after these baptisms took place the disputes between the merchants of SOUTH FORMOSA and the Tao-tai came to a head, and riots occurred, in which the Church was involved; a chapel was destroyed and several Christians assaulted. The authorities refused to arrange the matter, whereupon a naval force was landed and the port of Anping was captured. When this was done the Chinese became thoroughly alarmed, and the whole trouble was soon satisfactorily settled. The news of what had taken place spread all over the island, and in the eyes of the people exalted both England and the Church. During the next few years the Church grew rapidly in numbers, too often by the accession of those who joined from unworthy motives, though there were not wanting cases of interesting conversions. As the people found that their expectations of worldly gain were not realised, there followed, not unnaturally, a period of coldness till things were settled on a more satisfactory basis; since which time more real, if not quite so rapid, progress has been made.

In 1869 Dr. Maxwell returned to Taiwanfu, leaving his colleague, Rev. H. Ritchie, at Takow. From Taiwanfu the work soon spread rapidly among the civilised Chinese-speaking aborigines, both in the district directly east from Taiwanfu and in a region about 100 miles to the north. The work among these tribes has in some respects been less satisfactory; the people seem to move towards the Gospel by whole villages rather than from personal conviction. Some years later the work spread more among the towns and villages of the Chinese resident on the plains; among them continuous progress has been made up to the present day.

In 1872 the Canadian Presbyterian Church sent out

Rev. G. L. Mackay to begin a Mission in China. He decided on NORTH FORMOSA as the most interesting field that offered itself. From that date till his death in 1902, in conjunction with a succession of colleagues, he carried on an extensive work among the Chinese. The story of his work is told in his well-known book, *From Far Formosa.* Last year a successor was sent out from Canada, and in addition a medical missionary and two lady missionaries. The headquarters of the mission are at Tamsui. The whole island is divided between those two missions, the Tai-an river forming the natural boundary-line.

The work of our Mission in the south, and to a very large extent that of the Mission in the north, has been along the lines of our older Presbyterian Missions on the mainland opposite.[1] The Gospel was preached throughout the country and literature distributed. Especial attention has been paid to medical missions; at present one-third of our staff is purely medical, and the results in spreading the Gospel and opening up new districts have justified the amount of labour and money spent in this direction. Converts began to gather for worship in various towns and villages, and these were visited systematically by the foreign missionary for teaching and pastoral oversight.

From the very beginning native helpers were largely made use of, to supplement the labours of the foreign missionary. For the training of these workers, Theological Colleges were set up at the two head centres. Local schools for the teaching of the children were set up where possible, and a central High School established for the education of those who wished some training better than the local schools could supply. The people were taught from the beginning the duty and privilege of raising money for the support of the Church, special emphasis being laid on the duty of supporting the preachers. As the work spread more and more, while the foreign staff remained almost stationary, the need of native ministers to take full charge of the congregations, without the necessity of visits from the foreigner, became more and more pressing. With a view to maintain the independence and dignity of these ministers as being ecclesiastically on a par with the foreigner, we have required, as in our mainland Missions, that the entire amount required for their salary should be raised by the people from the very first.

---

[1] This subject is fully treated in *Mission Problems and Missionary Methods in South China*, chaps. vi.-x., by Rev. J. Campbell Gibson, M.A., D.D

In the case of the unordained preachers we do not insist on this, though we urge it as an ideal. In some cases the entire salary of these preachers is borne by the congregation where they labour. In one district of our field, for the last two years, by means of an augmentation fund, to which members of congregations subscribe over and above what they give directly to their own preachers, sufficient funds have been raised to pay the salaries of all the regular preachers working in that district, though the salaries of evangelists, colporteurs, etc., still remain a charge on the mission funds.

With a view to the organisation of the Church, about ten years ago the elders belonging to the various congregations in SOUTH FORMOSA met together and constituted themselves into a Presbytery, which since then has met regularly twice a year. The foreign missionaries were invited to sit and act along with the Presbytery as full members, without their relation to the home churches being affected thereby. In 1905 the North Church similarly organised itself, and proposals have already been made for the union of the two churches into one.

The cession of the island to Japan in 1895, as a condition of peace between China and her victor, has naturally produced very marked effects on the conditions of life among the people, and has also affected not a little our church work. The general results of the change of government need not be dwelt on here in detail. The occupation by Japan was strenuously objected to by the people, some of whose leaders set up a mock republic on the departure of the Chinese rulers. This required an armed occupation, which resulted in much suffering and loss of life and property on both sides. It was followed by serious and repeated risings on the part of the people, which were put down with much vigour. Now, after ten years' rule, the whole of the island, with the exception occasionally of the savage districts, is at perfect peace, and the absolute safety of both life and property everywhere is recognised as an immense boon even by the most disaffected. More than 200 miles of railway have been opened, connecting the north and south of the island. Steamship connection between the ports and the rest of the world has been increased. By means of the post office letters are delivered in almost every village of the island. Roads have been made throughout the country, schools have been opened in most of the towns and larger villages, telegraphic communication has been much increased, and many comforts and conveniences of Western civilisation have been introduced. Agriculture has been improved, and a better quality of sugar-cane has been introduced, with proper machinery for crushing it. Undoubtedly in many ways the condition of the people has been improved. The complaints are chiefly of the great increase in taxation, and of the endless registrations, so different from the easy-going methods of the old Chinese *régime*.

Much was hoped for from the coming of the Japanese in the way of the abolition of opium-smoking. Their original plan of stopping it at once, except in the case of those confirmed smokers who might suffer from being suddenly deprived of the indulgence, to whom permits would be granted, promised well, and would have quickly put an end to the habit if rigidly carried out. For several years, however, permits were given to all and sundry who applied for them. The general feeling among natives and foreigners is that the authorities do not display very much enthusiasm in discouraging the vice. In order to carry out their programme the Government at once made the purchase and sale of opium a monopoly, to which no one could fairly object. The profits from this monopoly are great. And in the present state of Formosan finance it is only too probable that the temptation to make gain of it has been yielded to. In view of the action of their friend and ally, England, it is little wonder if this has been the case.

In regard to Mission work, the coming of the Japanese has on the whole been distinctly favourable. It has, however, interfered with our schools, all private schools being closed within a certain distance of a Government one. It also bars the way to our medical students becoming practitioners, no permission being given to any one to practise who has not studied in Government schools. But the gain in other ways is great. The substitution of Japanese officials for the old mandarins is an immense improvement. We have now something more than a fair field and no favour. The rulers, while strictly impartial officially, secure absolute protection for ourselves and the native Christians, and often let it be seen that they disapprove of idolatrous observances; whilst, on the other hand, they recognise in our Christian work an important factor in the civilising and elevation of the people. They give us genuine encouragement to go on further with our work. There are, of course, exceptions, but not many.

Again, in regard to the people and their views of our work, there is a change for the better noticeable. The old suspicions are mostly gone. The hatred of the missionary as one who is working for political ends no longer exists. Even if they still believed it of us, it would be no good reason for objecting to our presence! But they see ever more plainly what indeed they were coming to see before the arrival of the Japanese, that our work is a spiritual work, which does not interfere with their political standing. They have also been compelled in so many ways to make a complete break with old customs that the change to Christianity is less marked, and as their idolatrous practices receive no sympathy from their rulers, who utilise their idol temples in all sorts of ways without, apparently, any harm coming to them, they are more prepared to give our message a less prejudiced hearing. Indeed, it is in this very direction probably that the Church's great difficulty will arise in the future. The overthrow of superstition that is wrought by the new *régime* brings with it no corresponding truth to take its place. We are threatened with a great wave of unbelief and irreligion and worldliness that may be more difficult to meet than the superstition which it has displaced. But at present there is a great opportunity. We need no longer pray for open doors, the wall itself has fallen down. If only the Church could be raised to a sense of her duty—to guide FORMOSA to welcome her true Lord and Master!—lest otherwise the last state of the house, swept and garnished, be worse than the first.

According to the census returns, there are in FORMOSA about 100,000 wild savages in the mountains, who live by hunting and a little agriculture (chiefly of millet), and who are generally fighting with one another and with the Chinese. They speak quite a number of different dialects. There is absolutely no Christian work being carried on among them, and unhappily not much prospect of any being begun. There are difficulties of various kinds in the way of such work. But were the workers ready, openings might be found among some of the tribes that are comparatively friendly but who as yet speak no Chinese. It would form a fresh field for any mission that is seeking an opportunity of service, and would in no way interfere with work that is already being done.

The two Missions in the island have not been able to do anything for the care of the Japanese who come to FORMOSA. But they have not been neglected by their own countrymen. There are now five Japanese congregations in the island, three Presbyterian and two Episcopal, with resident ministers. They are not very large, though one of them is self-supporting. Their presence among us is very desirable, both for their services to their own countrymen and also as a testimony to the Chinese, Christian and heathen.

The following are the latest statistics of the two missions, not including the Japanese:—

	E.P.M.	C.P.M.	Total.
Missionaries (not including wives)—			
Ordained	5	2	7
Medical	3	1	4
Educational	1	0	1
Lady workers	4	2	6
Totals	13	5	18
Native ministers	5	3	8
Communicants	2,942	2,143	5,085
Baptized children	2,211	839	3,050

There are 2 Theological Colleges, 2 High Schools, 2 Girls' Schools, 1 School for Women, 4 Hospitals, about 150 out-stations, and 100 preachers. There are four centres at which missionaries live. There is a monthly paper published at Tainan in the Romanised vernacular. It is now in its 255th number. It has a paying circulation of over 1000 copies monthly. The amount of money raised in the South Church for all purposes last year amounted to nearly $11,000, say about £1000 sterling.

The following additional figures are from a census taken in the South Church this year; I am sorry I have not corresponding figures for the North Church:—

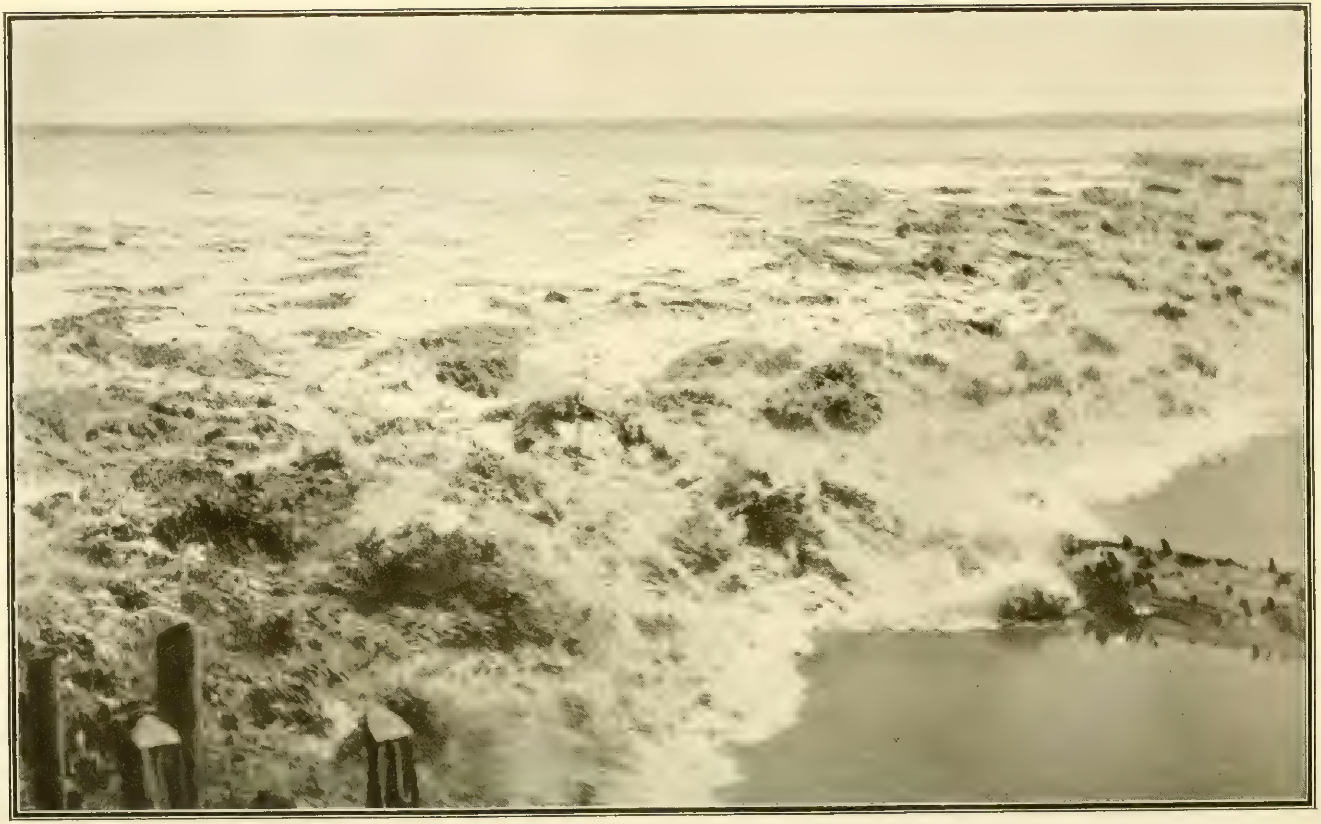
Total Forenoon attendance at 87 places of worship	6,496
,, Afternoon ,, ,, ,,	6,435
Readers of the Romanised vernacular	4,079
Professing Christians and their families (including communicants and children)	15,925
Towns and villages in which at least one worshipper resides	740

The following books should be consulted by any one wishing fuller information on Formosa:—

The Island of Formosa, Past and Present. By J. W. Davidson. London: Macmillan & Co., 1903.

An Account of Missionary Success in Formosa. By Rev. W. Campbell, F.R.G.S. London: Trübner & Co., 1889.

Formosa under the Dutch. By the Rev. W. Campbell, F.R.G.S. London: Kegan Paul, Trench, Trübner & Co., Ltd., 1903. A full bibliography is given at the end of this work.



THE HANGCHOW BORE.

"The chief river of the province is the Tsientang, on which Hangchow is situated. This river is remarkable for its tidal wave, which sometimes attains to the height of 12 to 14 feet, with a stretch of a mile and a half in width" (see page 75). At full and change of moon the phenomenon attracts many visitors from Shanghai. As this wall of water approaches the city the boats are turned to face it, and usually rise over its crest without mishap.

To face page 73.

THE PROVINCE OF CHEKIANG

By the Venerable Archdeacon A. E. Moule, B.D.,
Church Missionary Society.

The province of Chekiang contains 36,670 square miles. It is the smallest of the eighteen provinces of China proper; and yet this small area equals the whole of Lancashire and all the midland and southern counties of England. The province measures 260 English miles from east to west, and 380 from north to south. It is equal in size to Portugal, and is twice as large as Denmark; Ireland could lie within its boundaries, and the vast Victoria Nyanza is scarcely large enough to float Chekiang. The population is extremely hard to estimate. The latest statistics, published in the *Statesman's Year-Book*, give 11,580,692 as the estimated population; but older estimates, both Chinese and English, gave a population of 26,000,000.

The province is one of great historic and antiquarian interest. It formed the extreme southern boundary of Old China, the provinces and districts farther south being in early days regarded as outside and barbarous states. Chekiang has from olden times been the stage upon which some of the principal acts in Chinese history have been performed. Shun, the semi-mythical patriarchal emperor of 4000 years ago, the Cincinnatus of China, called from the fields to reign, is said to have ploughed his father's acres with an elephant not far from the city of Yüyao, 40 miles west of Ningpo; whilst two or three miles outside the walls of Shaohing stands the tomb of the

Emperor Yü, the "Great Yü" as he is called, the Chinese Noah, who is said to have subdued the deluge which inundated China in his time, 2205 B.C. The man who attempted to recreate China and make its history begin with his rule, Shih Hwang-ti, 259-210 B.C. (the constructor of the Great Wall, 1250 miles long, and of the Grand Canal, 650 miles from north (Tientsin) to south (Hangchow in CHEKIANG), and the destroyer of the Confucian books and ancient classics), visited Hangchow, Shaohing, and Ningpo.

In religious legend and antiquities also this province has treasures of singular interest to Buddhist and Taoist devotees. Chang Tao-ling, the Pope or Grand Lama of the Taoists, was born, A.D. 34, near T'ien-moh-san (the "Hill of the Eye of Heaven"), a fine mountain 5000 feet high within the borders of CHEKIANG. The island of P'u-t'o (the most sacred place to Buddhists in the east of Asia, where Kwan-yin, the "Goddess of Mercy" and patroness of sailors, is said to have lived) lies 50 miles east of Ningpo, and belongs to CHEKIANG. The great temples beyond the West Lake at Hangchow founded by Indian monks, the one A.D. 306, the other A.D. 581, attract vast crowds of pilgrims from Central China.

CHEKIANG suffered greatly during the Taiping Rebellion, that great chapter in China's more recent history. In 1861 the Taipings invaded CHEKIANG, and after storming Hangchow and Shaohing, they captured Ningpo, December 9, 1861. They were driven out of Ningpo in May 1862, and after ravaging the country round for some months, and beleaguering the city a second time, they were eventually driven back on Shaohing and Hangchow; and finally evacuated the latter city and the province of CHEKIANG in 1864. The idol temples with scarcely any exceptions were destroyed and the idols abolished throughout the province. The Christian element in the aims of the first leaders of the Taipings was early obliterated by the lust of conquest and the adhesion of a vast number of irreligious followers.

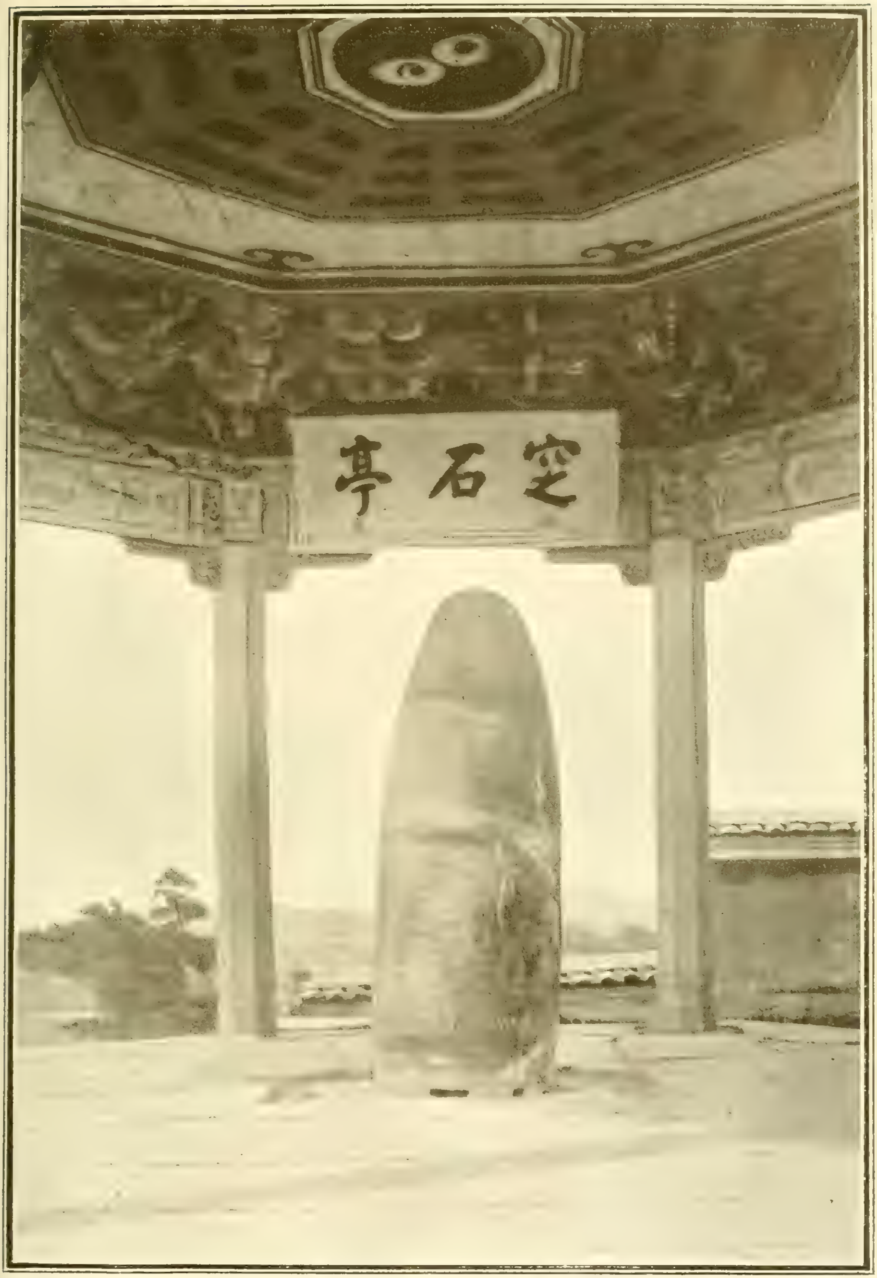


Photo by *W. H. Warren.*

THE BURIAL-PLACE OF YÜ THE GREAT.

At this "Kiosk of the Burial-stone" the Great Yü is said to be buried. He was appointed 2286 B.C. by Shun to control the waters and recover the Empire from the floods. This task occupied him for nine years, during which time he is reported to have thrice passed the door of his own home and yet ignored it in his devotion to his work. Shun appointed him as his successor, and Yu founded the Hsia dynasty 2205 B.C. after having been joint regent for nineteen years. *To face page 74.*

A few notes are added on some of the chief cities of CHEKIANG.

Hangchow, the capital of the province, and for 149 years the imperial capital of China (under the Southern Sung monarchs in the twelfth century A.D.), is not, as China's antiquity measures time, an ancient city. It was founded in the year A.D. 606. During the Taiping Rebellion it was three times besieged, stormed, and sacked, but it retains much of imperial grandeur and dignity. Marco Polo describes the city, under the name of Kinsay, as he saw it in the thirteenth century.

The history of Ningpo goes much further back. The original city was founded 2205 B.C., just after Yü's deluge. It was moved to its present site A.D. 713, the celebrated "Heaven-invested" pagoda having been erected twenty years earlier. The city is proud of its threefold line of defence—the city walls, the river and moat completely surrounding the city, and the amphitheatre of hills beyond.

Shaohing, the Venice of China in Marco Polo's estimation, is probably older even than Ningpo. There are traces of an original foundation as far back as Yao and Shun, 2357-2208 B.C. There the Great Yü held court after the flood. Shaohing is famous for its wine, and for its manufacture of idolatrous paper.

The other Fu cities are Kiaking, Huchow, Wenchow, Chuchow, T'aichow, Kinhwa, Yenchow, and Chüchowfu.

The chief river of the province is the Tsientang, on which Hangchow is situated. This river is remarkable for its tidal wave, which sometimes attains to the height of 12 to 14 feet, with a stretch of a mile and a half in width. It is worshipped by the people, and at certain seasons by the magistrates at Hangchow, outside the south-east city gate, which is called, "The Gate waiting for the Tide." Among the numerous smaller rivers, the river Yung, on which stands Ningpo, may be mentioned. In its upper waters it is called sometimes the Yao, sometimes the Shun, the names of the ancient mythical emperors of China.

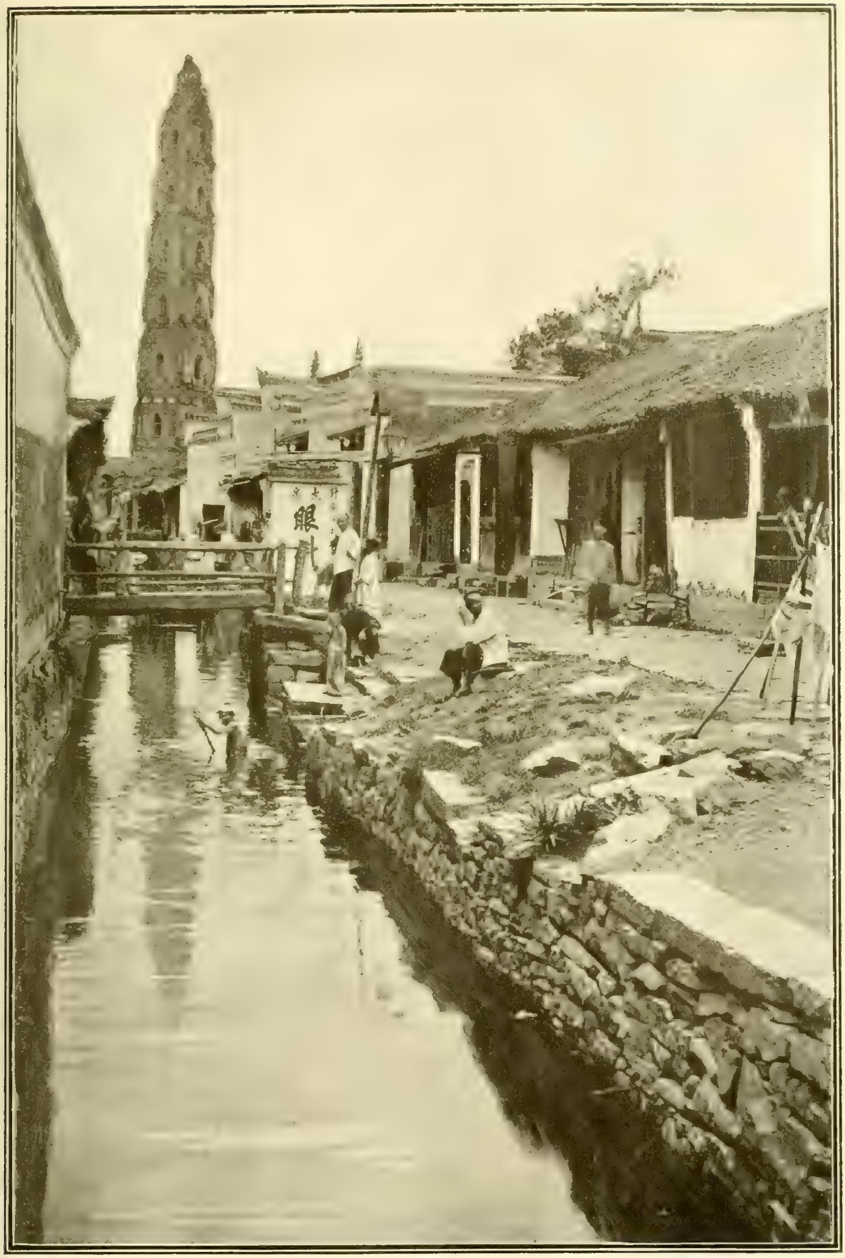
Some branches of the aboriginal race, the Miao-tse, are met with in the mountainous country beyond Kinhwa.

Hangchow is noted for its mulberry and silkworm culture and manufacture of silk. Both in the plains and on the terraces of the hills of CHEKIANG, rice in its different varieties is the principal crop. Tea is largely grown in the hill districts. The hill people are chiefly occupied in the cutting and carrying of bamboo and fir. River and sea fisheries are important; fleets of fishing-smacks of several thousand sail may be seen off the coast.

The country is intersected in all directions by natural and artificial waterways, and all these streams and canals are utilised for irrigating the boundless expanse of rice-fields. In April the view from the hilltops is exceedingly beautiful. The hills themselves, rising in some cases to 3000 feet above the plain, are clothed with yellow and red azaleas. Down below in the plains emerald patches of the most brilliant hue are seen. These are rice-seed beds nearly ready for transplanting into the irrigated fields. In August the scene is changed, but still remarkable for fresh beauty. Overhead is the arch of the blue summer sky, broken only by the white masses of the thunderstorm, still far away on the northern horizon. The groves of bamboo are swayed by the southerly monsoon, and far down in the plains there are breadths of golden grain ready for the sickle, yellow reaches intersected by the lines of Pride of India or of willows which mark the watercourses.

The province of CHEKIANG stretches nearly from the 27th to the 31st parallel of latitude N. The climate during nine months of the year is temperate, but the summer heat is great and the cold of January and February is severe. There are rainy seasons in June and September, the latter being the most unhealthy month of the year.

The province of CHEKIANG is governed by a Lieutenant-Governor, residing at Hangchow, who is under the Viceroy of the two provinces of CHEKIANG and FUKIEN, who resides at Foochow. The Governor is assisted by a Provincial Treasurer and a Provincial Judge, and within the province



THE T'IEN FONG T'AH—"HEAVEN-APPOINTED" PAGODA, NINGPO.

This pagoda was built about A.D. 693, and is, therefore, more than 1200 years old. See text on page opposite.
"The form of the Chinese T'ah (pagoda) is probably derived from the spire on the top of the Hindu Dagoba, as its name is doubtless taken from the first syllable of that word."

To face page 76.

four Intendants of Circuit or Taotais bear rule. These 4 Taotais govern 11 prefectures (Fu), including 3 T'ing cities and 63 Hsien cities, with market towns, villages, and hamlets innumerable, all the cities being walled.

Roman Catholic Jesuit Missions were early at work in CHEKIANG.

Protestant Missions.—Milne, one of Morrison's later associates, visited and resided in Ningpo some years before the first treaty which opened ports of China, amongst them Ningpo. In the summer of 1845 the Rev. G. Smith (afterwards Bishop of Victoria) visited Ningpo on behalf of the Church Missionary Society, and urged its adoption as a missionary centre of the first importance. He found missionaries of the American Baptist and Presbyterian Societies already in Ningpo. The dates of the commencement of the different Missions, and statistics as to the present number of their workers and their several fields of work, are given on p. 79.

All the Fu cities of the province are occupied by one or more of the above Missions, and about a third of the Hsien cities, while missionary work, either by foreign or by native agents, reaches now to all parts of the province.

Evangelistic work, either in mission rooms or by itineration and open-air preaching, is carried on by all these Missions, the China Inland Mission devoting its chief attention to this work.

Educational work is carried on by the American Baptist Mission in Ningpo, Shaohing, and Hangchow; by the American Presbyterian Mission (North) in Ningpo and Hangchow; by the Church Missionary Society in Ningpo, Hangchow, and Shaohing; by the American Presbyterian Mission (South) in Hangchow, Kashing, and Dongshang; by the United Methodist Free Church in Ningpo and Wenchow; and by the Christians' Mission in Ningpo.

Medical work is carried on by the American Baptist Mission in Ningpo, Shaohing, and Huchow; by the Church Missionary Society in Ningpo, Hangchow, and T'aichow;

by the American Presbyterian Mission (South) in Kashing, Dongshan, and Kiangyin; by the United Methodist Free Church in Ningpo and Wenchow; and by the China Inland Mission in T'aichow.

The number of Protestant native agents is approximately 700, and of native Christians from 12,000 to 15,000.

The China Inland Mission began in 1866, but the founder, Mr. Hudson Taylor, with his associates, had worked from 1854 in connection with the Chinese Evangelisation Society.

The province of CHEKIANG was the first in which inland residence and permanent work were effected. In 1859 the Rev. J. L. and Mrs. Nevius of the American Presbyterian Mission, and the Rev. T. Burdon (afterwards Bishop of Victoria) of the Church Missionary Society visited Hangchow at some risk, and resided there for some months; but they were unable to secure permanent residence. Mr. Burdon subsequently attempted residence in Shaohing, and worked there during the summer of 1861, but both Shaohing and Hangchow were left in consequence of the approach of the Taipings. Hangchow was occupied permanently for Inland Mission work in 1864,[1] when the Rev. G. E. Moule of the Church Missionary Society (afterwards Bishop in Mid-China) moved thither from Ningpo, followed a few months later by the Rev. D. Green of the American Presbyterian Mission. Hankow in Hupeh had been previously occupied by Dr. Griffith John of the London Missionary Society in 1861, but Hankow was an open port. Hangchow was made the first headquarters of the China Inland Mission in 1866.

---

[1] Mr. Stock says "the autumn of 1865." See *History of C.M.S.* vol. ii. p. 583.—ED.

Mission.	Date of Commencement.	Present number of Workers.	Present number of Stations and Out-Stations.	Chief Stations.
American Baptist Missionary Union	1844	24	22	Ningpo. Shaohing. Kinhwa. Hangchow. Huchow.
American Presbyterian, North	1844	22	16	Ningpo. Hangchow.
Church Missionary Society	1848	65	62	Ningpo. Hangchow. Shaohing. Chüki. T'aichow.
China Inland Mission	1857[1]	67 Members, 15 associates	136	Ningpo. Shaohing. Hangchow. Chüki. T'aichow. Kinhwa. Wenchow.
English Methodist Mission	1864	16	11	Ningpo. Wenchow.
American Presbyterian, South	1867	25	37	Hangchow. K'ashing. Dongshang.
Christians' Mission	1895	10	10	Ningpo.

---

[1] Archdeacon Moule had stated the date as 1867. The Editor has ventured to change it to 1857, the date which appears in all China Inland Mission statistics, which, though prior to the formation of the China Inland Mission as a Mission, was the date when Mr. Hudson Taylor commenced work at Ningpo.

THE PROVINCE OF KIANGSU

By Rev. JOHN DARROCH, Translation Department of the Shansi Imperial University.

THE province of KIANGSU gets its name by combining the first syllable of its metropolis Kiangning (another name for Nanking) with that of Soochow, the capital, its richest city.

The area of the province is about 38,600 square miles, and the population is computed to be 14,000,000. The province consists chiefly of flat tracts of exceedingly fertile land. It is, indeed, nothing else than the detritus of China's two mighty waterways, the Yellow River and the Yangtse. Doubtless the sea-coast was once much further inland than it is at present, but the sediment deposited in its bed from year to year gradually filled up the shallow ocean, and what were once islands are now hills in the midst of a great plain of fertile rice or wheat fields.

The Yellow River has always been an erratic stream, and in 1853 it changed its course, and now finds its way to the sea through the province of Shantung. The mighty Yangtse flows from the west through the south of the province, entering the sea beyond Shanghai. The Hwai river rises in the province of Honan, traverses the north of Anhwei, and enters the Hungtse lake in the north of Kiangsu, whence it has its outlet into the Grand Canal. This in its turn links the numerous lakes in the province together and provides a waterway throughout its entire length from north to south. The country is also intersected by innumerable navigable canals, rivers, and creeks, and it may be taken for granted that no country in the world of equal extent is so well watered as this province of KIANGSU; it would also be difficult to find anywhere an equal extent of territory as rich, as fertile, and as densely populated.

The Grand Canal reflects far more credit on the monarchs who devised and executed it than does the much more famous Great Wall. Kublai Khan (1260) is generally credited with the construction of this most useful waterway, but, as a matter of fact, it existed, in parts, long before his day. The total length of the canal is 650 miles. It has always been of immense importance to the whole Empire and to this province in particular. In these days steam launches, towing a train of house-boats or junks, jostle each other on its southern reaches, and so a new and important trade is being developed.

Nanking, the official capital, is situated on the southern bank of the Yangtse, 200 miles west of Shanghai. It was the metropolis of China from A.D. 317 to 582, and again from A.D. 1368 to 1403. It is still the seat of the Viceroy of the Liang-kiang, who is the Governor-General of three provinces, and is consequently the rallying centre of a large concourse of officials, expectant and substantive. Nanking has always been famous in China for its scholars, wealth, and culture. The wall of the city is nearly 25 miles in circumference, and encloses a population of about half a million souls. The district exports quantities of raw silk and flowered satin.

"On the banks of the Grand Canal, 80 miles west of Shanghai, 12 miles east of the great lake, and 40 miles south of the Yangtse, stands Soochow, the silk metropolis of the Orient. Founded 500 B.C., it was laid out only 250 years after Romulus had traced the walls of the mistress of the ancient world, and from that date Soochow has been, and still is, a literary and commercial centre." This city is called the Venice of China, "Beautiful Soo," and has a population of about 700,000.

Chinkiang, at the juncture of the Grand Canal with the Yangtse, is a large and bustling commercial city. It was captured by the British in 1842 after an heroic resistance by the Tartar garrison. When all was lost Hai-ling, the general of the troops, immolated himself in his yamen, rather than submit to the "foreign barbarian."

Yangchow, 15 miles north of Chinkiang, and on the banks of the Grand Canal, is famous for its wealth and the beauty of its women. Marco Polo was governor of this city for three years (about A.D. 1280).

The city of Shanghai is better known to foreigners than any other place in China. It was taken by the British forces in 1842, and was one of the five ports thrown open to the trade of the world at the conclusion of the war of that date. Its position at the mouth of the Yangtse makes it the emporium for Central China. Where, when the port was opened, was a towpath for the trackers, who laboriously dragged their junks up the river, a handsome street, called the Bund, now fronts the Hwangpu river, and what was then a wide expanse of paddy fields is now a dense city of Chinese houses and wealthy shops. Beyond this, away into the country, five miles to the north and west of the Bund, stretch the residences of foreign merchants.

The total foreign population of the International Settlement of Shanghai is 11,497. Of this number 3713 are British, 2157 are Japanese, 1329 are Portuguese, 991 are American, 785 are German, and 393 are French. There is a French Settlement outside the International Settlement in which there are a few hundred more French subjects, the remaining population being divided amongst twenty other nationalities. The Chinese population is 452,716. If we consider the large Chinese population in the French Concession, in the native city, and in the villages just outside the bounds of the Settlement, it is probable that the Chinese population of Shanghai is not less than one million.

The first railway in China was laid down between Shanghai and Woosung (12 miles) in 1876. The Chinese were bitterly opposed to this enterprise from the first, and after a few months they succeeded in buying the whole

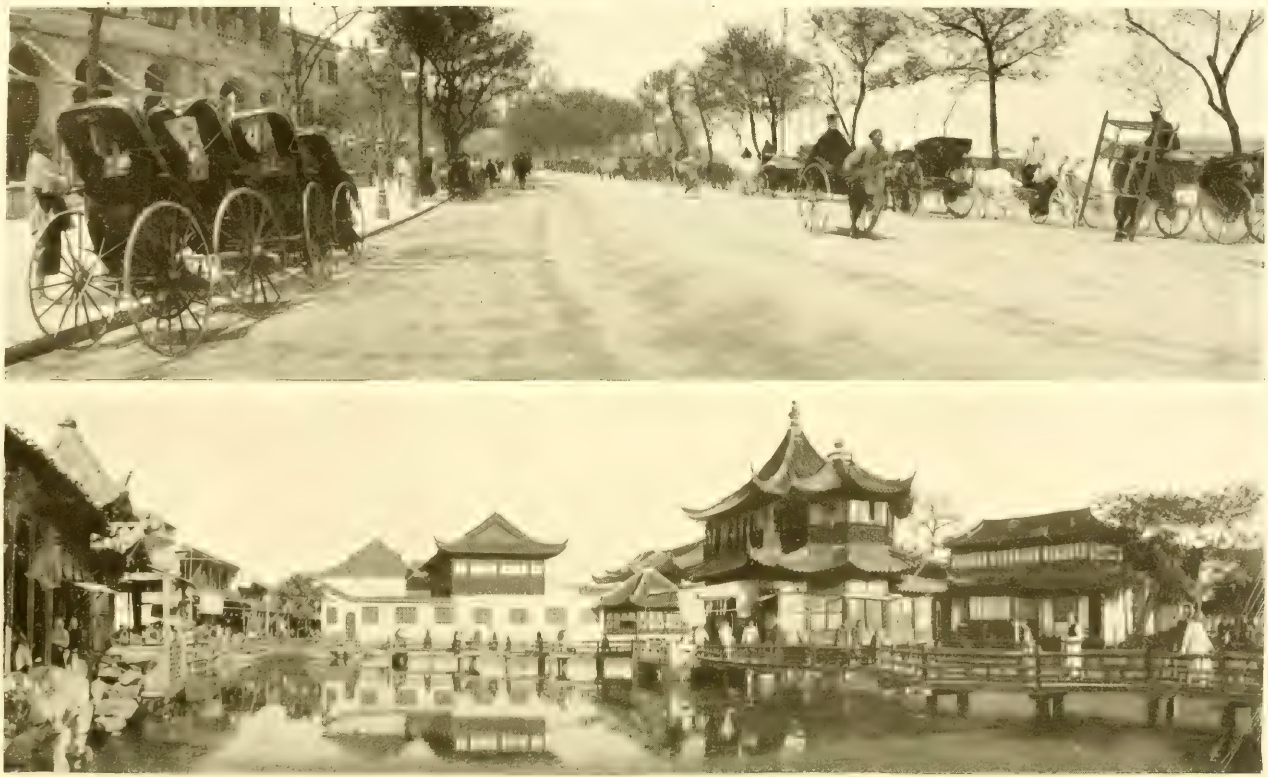


Photo by *a Chinese Photographer.*

THE SHANGHAI BUND AND TEA-GARDENS.

According to the last census (1905) there were 11,497 foreigners in Shanghai, of whom 3713 were British, 2159 Japanese, 1329 Portuguese, 991 American, 785 German, and 586 Indians. The Chinese population in the foreign settlement, exclusive of the French section, was 452,716, which is nearly double what it was ten years previously.

plant from the foreign firm which had the concession, and then immediately tore up the rails. The line was relaid and opened to traffic in 1898. The railway is being carried westward to Soochow, which section is now nearly completed. The other sections to Nanking and to Wuhu are in course of construction and will be rapidly pushed to completion. The Chinese are now as keen to get railways as they were formerly opposed to them. The poor as well as the rich subscribe eagerly for shares, and those who reckoned that the Chinese were too poor to build their own railways without foreign assistance are likely to get a surprise. Another important railway, one from Nanking to Tientsin, is projected, but the concessionaires have been so dilatory in commencing the work, that the Chinese are now clamouring for the retrocession of the permission to construct the line.

When these railways are finished KIANGSU will have two great trunk lines running east and west and north and south through the province; it is safe to prognosticate that there will be an immense development of trade in consequence of these increased facilities for transport.

From the printing presses of Shanghai books, magazines, and newspapers pour forth in an unresting stream. The older literature of China's dreamy sages is being pushed aside, and text-books on subjects of which the ancients never dreamed are being circulated literally by the hundred thousand. The works of Spencer, Huxley, and Montesquieu; *Ivanhoe*, *Uncle Tom's Cabin*, *Sherlock Holmes*, and a host of other books equally modern have been translated and are being read with avidity by the younger generation of China's scholars.

In a word, KIANGSU is the wealthiest, the most cultured, and the most progressive of the eighteen provinces. Not only so, but this province sets the fashion for all China. What is done here to-day will be the rage in the most distant parts of this great Empire in a few months or at most a few years' time. This emphasises the importance of the province from an educational and evangelistic standpoint.

The Roman Catholics have had Missions in KIANGSU since the sixteenth century. About eleven years after Ignatius Loyola had founded the Society of Jesus, Xavier, the most zealous of the Jesuits, was reconnoitring the great closed land of Sinim. He never gained an entrance. Disappointment and intrigue broke his heart, and he died within sight of China's shore before the "rock" opened.

In 1579 Matteo Ricci arrived in China. Foiled in his first attempt to enter Nanking, he proceeded to Nanchang, a city of evil repute, but returned to Nanking and ultimately made his way to the capital. The impression this man made on her rulers is written legibly in the annals of China; no missionary of any denomination has since exerted a tithe of his influence.

A notable convert was gained for Christianity when Sü Kwang-chi, a Cabinet Minister of that date, became the friend and pupil of Ricci. When the officials at Nanking denounced the missionaries of the new religion as a "depraved sect," Sü memorialised the Emperor in their favour. His books, political and religious, are still on sale in the book-shops in Shanghai. A memorial arch to his memory was erected in this, his native city, and to this day his name is enshrined in a little temple called "The Hall of Sü Wen-ding" (the resolute and elegant Sü). Surely it has fallen to the lot of few men to be canonised by Christians and pagans alike.

Siccawei, literally (Sü-kia-wei) "the homestead of the Sü family," is now the site of the Roman Catholic establishment near Shanghai. It comprises an observatory, art schools, printing-press, etc., and is reckoned one of the most interesting places in the Far East.

Since those early days Catholic Missions have been prosecuted in the province with varied success. As Protestants, we can neither acquiesce in their tenets nor approve their methods of mission work, but the self-sacrifice and persistence of the missionaries are such as we can only admire.

Their success, though great, has not been adequate to their efforts nor commensurate with their opportunities. One of the Fathers said to me, "Our work in China resembles Penelope's web. What is woven in the day while man can work is ever unravelled in the dark night of persecution." Protestant Missions, though still inferior to the Romanists in the number of their converts, are now for the first time their equals in prestige and equipment. It remains to be seen whether (avoiding the bickerings which ruined the Romanist Mission in the time of its fairest opportunity) they will respond to the call of God, and accomplish the task of Christianising this province—the task in which the Romanists have conspicuously failed.

From 1850 to 1864 the terrible Taiping Rebellion desolated China. The rebels captured Nanking in 1853, and from that time they made that city their capital. It is estimated that 20,000,000 people perished in that awful war, and of this number possibly a third were inhabitants of KIANGSU.

The Taipings professed faith in Christianity, but their deeds were a repetition of the horrors wrought by Attila and Jenghis Khan. Several Protestant missionaries resided for longer or shorter periods in the camps at Nanking and Soochow. Amongst these were Roberts—from whom Hung Siu-ts'üen, the rebel leader, first heard the Gospel, which had such an unexpected influence on his life and through him on China—Griffith John, Muirhead, and Edkins. The hopes entertained by the missionaries that the rebel movement would become a great moral force were sadly disappointed, and, one by one, they withdrew from the Taiping armies.

I have heard ex-Taipings say that the foreigners made a great mistake when they sent General Gordon to crush the rebellion. By so doing, they say, the foreigners prolonged the reign of the conservative and bigoted Manchus and ensured the supremacy of idolatry for many years. Whereas, had the British Government supported the rebels and enabled them to found a new dynasty, China would have been immediately thrown open to the commerce of the world.

Doubtless if the rebel army had been permeated with the Gospel leaven of truth and righteousness, that host might have become a great reforming force. As it happened, there was not sufficient goodness in the mass to save it from corruption. We must rejoice that an end was put to the unspeakable atrocities of the Taipings, but we may be allowed to ponder regretfully "What might have been" had Hung Siu-ts'üen and his followers been imbued with even a modicum of Christian virtue.

The first Protestant missionary to visit the province of KIANGSU was Karl Friedrich Gutzlaff, who sailed along the coast of China in a sailing vessel in 1832 and visited Shanghai during the trip. He distributed Gospels to the people, who received the books courteously.

To the London Missionary Society belongs the honour of commencing settled work in Mid-China. Dr. Medhurst first visited Shanghai in 1835. In 1843, in company with Dr. Lockhart, he took up his residence there, renting premises outside the east gate of the native city. Here he erected the first printing-press and engaged in evangelistic work. It was here too that, on November 13, 1845, the first two converts were baptized. In 1843 Dr. Lockhart rented premises outside the south gate and established the first Mission hospital in Mid-China. Since 1843 the Mission work of this great Society has been continued without intermission in the city and surrounding country.

The Rev. T. M'Clatchie of the Church Missionary Society rented a house inside the native city of Shanghai in 1844. Bishop Boone of the American Episcopal Church arrived in 1845. Rev. M. T. Yates of the American Southern Baptist Mission, and Drs. Carpenter and Wardner of the Seventh Day Baptist Mission, arrived in 1847. The American Methodist Episcopal Mission (South) commenced work in Shanghai in 1848, and the American Presbyterian (North) in 1850. The China Inland Mission rented its first house in Shanghai in 1873, and other Missions have followed since, until there are now about twenty Societies working in the city, and the total number of missionaries engaged in evangelistic, medical, literary, and educational work is close on 200.

It is impossible even to glance at the manifold activities of the Societies working in Shanghai. The literary work of the Christian Literature Society, combined with the printing establishments of the American Presbyterian Mission and the American Methodist Episcopal Mission, has been to China what the initial impulse is to the great ship as she leaves the stocks to launch herself upon the waves. Such educational institutions as St. John's University (American Episcopal Mission) and the M'Tyiere Girls' Boarding-School (American Methodist Episcopal Mission) not only fulfil the purpose of their existence by turning out Christian men and women educated and equipped for their life-work, but they also serve as models on which the Chinese are shaping their own educational institutions. The well-managed hospitals, St. Luke's (American Episcopal Mission) and the London Mission Hospital, Shantung Road, have often elicited eulogies of approval from enlightened Chinese officials. The ordinary daily preaching in the street chapels is also having a twofold effect. It is not only turning men to righteousness, but is introducing the new and democratic method of direct appeal from the platform to a popular audience.

It is worth recalling for a moment the names of the great missionaries who have laboured in this field and are now gone to their rest: Medhurst, Milne, Muirhead, Wylie, Williamson, Edkins, Faber, Hudson Taylor, and others. These men laid the foundations of the Church in Mid-China; they were giants in faith and intellect, and they shall be had in lasting remembrance as long as the Church of Christ in China shall endure.

Dr. H. C. Du Bose in his book on "Beautiful Soo" says:—"For years the missionaries in Shanghai looked upon Soochow as a great evangelistic centre, and longed for the time when its gates should be opened. Before the city was taken by the Taiping rebels, young Griffith John, now a veteran, and others visited the place with a view to securing a foothold. Rev. William Muirhead came to this city in native dress, with a queue which was, unfortunately, too securely fastened. He was seized, dragged along the street, while a heavy blow on his head made him think his time was short.

"The first foreigner to live in this city was Charles Schmidt, who laboured under the auspices of the American Presbyterians (North). He came in 1868. He had been an officer in the 'Ever Victorious Army,' and his extended acquaintance among military mandarins secured him an unmolested sojourn. He was a man of wonderful tact in dealing with the people. He had a far-reaching acquaintance with Chinese affairs, was a fluent speaker, a gifted preacher, and wrote a most excellent tract. He afterwards withdrew from the Mission service.

"In 1867 Rev. J. W. Lambuth, D.D., obtained a room with a dirt floor near the Ink Pagoda, and on his regular visits to the city held religious services. He was assisted by a native minister, Rev. C. K. Marshall, who had resided some years in America.

"During the occupation of Nanking by the rebels, Dr. Muirhead visited that place, and passing near the wall heard shrieks and groans. Going upon the wall, he found a young lad, wounded and ill, who was about to give up his life in despair. He was taken to Shanghai and kindly cared for. In 1872, when Dr. Muirhead came to Soochow and tried to rent a place, a rice merchant proffered his assistance and secured for him a chapel on the principal street of the city. It was the aforesaid lad, who in this way showed his gratitude. Thus Messrs. Muirhead and Lambuth were the first regular preachers in this pagan city.

"There are now fifteen chapels in the city. There are four hospitals and twenty day-schools. The people entertain the kindliest feelings towards the American residents, who have lived so long among them and identified themselves with the city's interests."

Mr. Duncan of the China Inland Mission was the first Protestant missionary to work in Nanking. He reached the city in 1867, travelling *viâ* Soochow and Chinkiang. His first lodging was in the Drum-tower—a conspicuous landmark in Nanking—where he rented a room from the Buddhist priest in charge of the building. Communication with the coast was difficult in those days, and it came to pass that Mr. Duncan's funds were exhausted. His servant had contributed his scanty store, but in spite of the utmost frugality that too was almost gone. One morning as Mr. Duncan was leaving his lodging to go to his daily task of street preaching his servant asked anxiously, "What shall we do now, teacher? The money is all used up." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," was the cheery reply. When Mr. Duncan returned at night, weary from the long day's work, the servant was looking out for him, and seeing him afar off, he ran to tell him the good news. Mr. Rudland had come in from Shanghai that very day and their need was met. "Of course," was Mr. Duncan's reply; "God said 'verily thou shalt be fed,' and He is always to be trusted."

To-day Nanking is one of the great missionary centres of China. The Methodist Episcopal and the Foreign Christian Mission have both large hospitals and well-equipped colleges in the city. The other missions, working in the city and district, are too numerous to be mentioned *seriatim*, but it may be asserted that, with the exception of Shanghai and possibly Peking, there is no city in China which has such a large body of missionaries or such magnificent institutions. Mr. Duncan died at Torquay in 1872. He never saw the fruit of his labours. Like Paul in Athens, his soul was stirred as he saw a great cultured city wholly given to idolatry, and, without a home, without a friend, he wandered daily from temple to temple, from tea-shop to tea-shop, telling to all who would listen the story of a Saviour's love. Could he revisit the city now how delighted he would be to see the progress that has been made! and yet, in very truth, we are to-day only at the beginning of Christian work in Nanking.

The Rev. J. Hudson Taylor of the China Inland Mission rented a house in Yangchow in 1868. From the first there was considerable opposition to the missionaries. The gentry and literati, with the connivance of the officials, plotted to drive the foreigner out of their gates. It was difficult to get up a riot, for the lower classes in Yangchow are not turbulent, though they can be rude enough if they think it safe to indulge the propensity. The missionaries dressed in Chinese costume, and made every effort to conciliate the prejudices of their heathen neighbours; it was plain that they were the most inoffensive people imaginable. The gentry, sure of official approbation, persisted, and the riot came off, happily with no fatal results, though the lives of some of the ladies of the Mission were doubtless shortened by the strain and brutality of that fearful time. The whole affair was manœuvred, both before and after the riot, in such characteristic style, that if the name was altered the description of the outbreak and the settlement would apply to many of the subsequent regrettable disturbances in China.

However, work in Yangchow has been continued from that date to the present time. The China Inland Mission Home for lady workers is in this city, and hundreds of lady missionaries have received their first ineffaceable impressions of Chinese life and missionary work during their residence there.

Before 1868 the London Mission had commenced work in Chinkiang. They regarded this city as an out-station from Shanghai and had rented a chapel and stationed an evangelist there to carry on the work. After the Yangchow riot the China Inland Mission secured premises in the city. Chinkiang is now very adequately supplied with missionaries and the accessories necessary for Mission work. There is the China Inland Mission Hospital, the women's hospital and girls' school of the Methodist Episcopal Mission, also the large and well-organised men's college of the same Mission. Besides these conspicuous buildings there are, of course, the usual churches, chapels, and out-stations of these and other Missions.

These are the principal centres of missionary work in the province, but from these centres the work has gradually spread to the neighbouring cities. Mention ought to be made of the city of Tsingkiangpu, at the confluence of the Grand Canal and the Hungtse Lake, and of Soochow, a large prefectural city near the borders of Shantung. Both of these are well-manned missionary stations.

The main lesson which this brief review emphasises is, not that a great work has been accomplished, but that, in the providence of God, we are on the threshold of a success which has hitherto been only dreamed of in Christian Missions in China.

Sixty years have elapsed since missionary work was commenced in KIANGSU, and since that date, as we have seen, almost every strategic point in the province has been seized on and is now to be the base of a farther advance. Missionaries in the early days were men of an heroic faith, but they necessarily lacked knowledge of China and experience of the Chinese. To-day the missionaries are no less zealous than of yore; they are also wise with the experience of half a century, and in their ranks are not a few who are reckoned cultured Chinese scholars even by the literati of China.

The Christian literature which has been issued from the printing presses set up in the province of KIANGSU has been of such dynamic force that it has rent asunder the bands of the old conservatism which bound China hand and foot. It also provides a spiritual food for those who are born (regenerated) into the Church.

Schools, colleges, and hospitals have been established, where leaders of the Church of God in China have been and still are being educated; but, above all, a Church has been called out of heathenism, and it is to this agency rather than to the foreign missionaries that we look for the future evangelisation of KIANGSU.

It is significant that a Chinese independent Church has been formed in Shanghai. It is composed of Chinese church members of all denominations, and aims at spreading the Gospel without recourse to the aid of foreign governments or consuls. The Tao-tai of Shanghai has issued a proclamation in favour of this body, and they have received considerable financial help from their compatriots in America. The officers of the Church are able and energetic men, and though the formation of this Church has been viewed with suspicion by some missionaries, who see in it a premature attempt to throw off the restraint of foreign control, there can be no doubt that it indicates the healthy vitality of the native Church. The promoters of the new Church are likely to make mistakes. They will be very unlike the directors of all other religious organisations if they do not! Nevertheless, the inception of the Chinese independent Church marks the beginning of a new era in the history of Missions in China, and is a significant forward step which will have far-reaching consequences.

We therefore say thankfully, "What hath God wrought!" and we look forward with hopefulness to the future, knowing that Jesus is with us "alway, even to the end of the world."

THE PROVINCE OF SHANTUNG

By Mr. C. F. Hogg.

Shantung ("East of the Hills," as Shansi is "West of the Hills") lies to the south-east of the metropolitan province, Chihli, and to the north of Kiangsu; a part of Honan divides these and completes the landward boundaries of the province. Shantung, as to a considerable portion of its area, is a promontory, the northern coast of which is the southern littoral of the Gulf of Chihli, or Pe-Chihli, as it is sometimes called, the added syllable "Pe" signifying "North."

The area of Shantung is stated at 53,762 square miles (English), or nearly twice that of Ireland, and considerably more than that of England. Its surface may be described, roughly, as flat as to one half, and hilly as to the other. The southern and eastern parts are hilly, and in places mountainous; the remainder is a plain. The rugged heights of the eastern extremity of the promontory present a forbidding appearance from the sea, from which the mountains, rich in granite, seem to rise sheer. Only towards this extremity are natural harbours to be found. Westward, north and south of the promontory, the shoal water makes access to the land difficult for boats of any burden. There are, however, a few places where native junks find shelter, ships of tonnage not greatly differing from those with which Columbus discovered America. The principal, if not the only exceptions, are Chefoo, where the Treaty of 1876 was signed by Sir Thomas Wade and Li Hung-chang; Weihaiwei, now in the occupation of the British, on the north coast; and Kiaochow, now in the hands of the Germans, on the south coast.

Since the year 1858 (1852 Hassenstein) the Yellow River (Hoang-ho, pronounced Whāng-ho) has found its way to the sea through the north-western plain of SHANTUNG, returning to the old course it had deserted for a more southerly one fourteen hundred years before. The Yellow River is probably unique among the great rivers of the world, inasmuch as it is practically useless as a means of communication. The suspended matter, brought down from the loess plains of the north-west, which gives the stream its name, is deposited in its lower reaches, and thus the bed of the river has been gradually raised above the level of the surrounding country. Enormous embankments have been made to contain the immense volume of swiftly-flowing water, but these very frequently break down under the strain to which they are subjected in times of flood. The waters devastate the country, and, receding, leave behind a sandy silt that permanently deteriorates the soil. There are not any other rivers of importance in the province, but the Grand Canal, on its way from Canton to Peking, passes through the same section as does the Yellow River. The advent of the steamer and the lighthouse, by making coast traffic more practicable and more safe than formerly, have considerably reduced the importance of this artificial waterway, which is by far the longest in the world.

In the west-central part of the province, near the city of Taian Fu, to which it gives its name, stands Tai-shan (Mount Tai), one of the five sacred peaks of China whither the devout make pilgrimage.

The soil of SHANTUNG has been exhausted through centuries of uninterrupted production without adequate compensation. Enriching material is poor in quality and insufficient in quantity; grazing is unknown, and the land never lies fallow, but produces a minimum of three crops in two years without intermission. The output consequently falls far short of what might be attained under better management, and the quality of the food-stuffs is deficient in nutritive power. Wheat, millet, maize, sorghum, sweet potatoes, pea-nuts, hemp, indigo, and a variety of bean and pea crops are regularly grown. Maize and sweet potatoes are not indigenous, and though of recent introduction, are already among the principal food products of the province. Rice, of a variety not requiring water in great abundance, is occasionally found, but the quantity is inconsiderable, though the quality is esteemed by the natives. Fruit is abundant, but from lack of cultivation—even the crudest form of pruning is not practised—the quality is usually poor. Apples, pears, apricots, peaches, nectarines, plums, cherries, grapes, and persimmons are plentiful.

Wood is not a feature of the landscape, though the villages that nestle in the valleys or stud the plains are usually surrounded by trees, spared for their shade. Willow, dwarf oak, stunted pine, ash, mulberry, walnut, catalpa are all to be found in one part or another of the province, but wood for building purposes and for coffin-making are, for the most part, imported from Manchuria.

Sericulture is an important allied industry. The worms are fed in the west on the leaf of the mulberry, in the east on that of the dwarf oak, the material made from the product of the latter finding its way into the market as pongee or Chefoo silk. The worm itself, after the cocoon has been used, is esteemed as a delicacy. There is an export trade in wheat straw braid also, but this, like all export trade in China involving anything except raw material, is apparently declining.

The mineral resources of SHANTUNG are reputed to be extensive. The Germans, who obtained mining rights consequent upon their seizure of Kiaochow, have pushed their railway westward from that port to Tsinan Fu, the provincial capital, thus making accessible the coalfields of the central section.

The imports of SHANTUNG are inconsiderable, and the produce of the soil not being sufficient for the support of its inhabitants, the balance is on the wrong side. The opening of a new source of wealth may redress the inequality to some extent. One of the greatest disabilities under which China, as a nation, labours, is that a large proportion of its population seldom get a meal sufficient in quality and nutritive power. Philanthropy may do a little to relieve the abnormal pressure consequent upon drought and floods, but, obviously, external interference can do nothing to meet a normal condition of insufficient aliment extending over a great extent of country and involving an enormous population. Dwellers on the coast supplement the meagre harvest of the soil by the more precarious harvest of the sea, but at high cost in human life. They go far out on the deep in their open boats, and when, as so often happens in the winter, the promise of the morning is belied by the sudden rise of a fierce north-western gale, they are driven before its icy breath, and are either lost in the open ocean or cast up on some neighbouring island, dead, or frost-maimed in every limb.

The struggle with the elements has made the Shantungese fishermen a hardy race of sailors, brave, patient, cheerful, and self-reliant, characteristics which are shared in some degree by their fellow-provincials, whose environment is not so well calculated to develop the more active physical virtues, but who are, nevertheless, stalwart, well-built men, steadfast, blunt, outspoken, persevering, not so easily roused as the men of the southern provinces, nor so easily pacified, but yet sharing other common characteristics of the race. Mentally the Shantungese are hard-headed and incredulous in their dealings with fellow-mortals, though they manifest the opposite of these qualities in their relations with the spirit world. They are more convinced idolaters than are to be found in most of the provinces of China, if we may judge from a certain readiness to argue in defence of the popular deities.

Among sailors the most popular divinity is a goddess, known as the "Holy Mother, Queen of Heaven," to whom vows are made and redeemed by those sailors or travellers who are about to face or have just escaped the perils of the deep.

In the cities and towns the Shantungese shows himself a shrewd business man, for the Chinese have a good claim to be known as a nation of shopkeepers. Markets are held in most large villages at intervals of five days, and are so arranged that salesmen can move from one to another without loss of time. These afford opportunities for the preacher of the Gospel also, for the men at least of the surrounding district attend these markets very frequently, and when work is slack in the fields the number present is often very large.

The Chinese divide men into four classes, according to their occupation—the literatus, the agriculturist, the artisan, and the merchant; and the order is ideal—the thinker, the producer, the worker, and the distributor. There are few families, however, that are not more or less interested in the land. In late May and early October the schools are closed, the streets and shops deserted; the workman leaves his bench, the fisherman his nets, and the scholar his books, that all may help to gather from the fields the precious harvest which is to keep the wolf of hunger from the door for another year.

> Thou providest them with corn . . .
> Thou crownest the year with Thy goodness.
> Psalm lxv.
>
> He left not Himself without witness . . .
> Filling your hearts with food and gladness.
> Acts xiv.

The population of Shantung varies in density, and the presence of so many hills and mountains lowers the average of inhabitants to the square mile. By actual count, in a district in the west of the province, not including any city in its area, as many as 1300 people were found to the square mile. In the neighbourhood of Weihaiwei, in the east, the British surveying party estimated a population of 500 to the square mile; throughout the province generally, the average population per square mile is given as 557.

Shantung has contributed to China the best-known names on her long roll of famous men, viz. Confucius and Mencius. These are the Latinised forms of the Chinese K'ung-fu-tz and Meng-fu-tz. K'ung and Meng are surnames in everyday use. Fu-tz is master. Confucius alone is the Sage, Mencius is recognised as of secondary rank, though Western students of philosophy seem inclined to reverse the native verdict. In 551-479 B.C., the era of Confucius, China was a conglomerate of feudal states owning allegiance, as actual as is usual under such circumstances, to the house of Chou. What is known of the teaching of the Sage has come to us in the form of table-talk, gathered up and put on record by the band of young men who followed him about from place to place receiving his doctrine. It is worthy of note, surely, that the classic literature of China is absolutely devoid of anything offensive to good taste. Its morality is of a high, if artificial, order, and what the Chinese are is in spite, not in consequence of, the teachings of antiquity. Confucius did not write books; the only writings with which he is credited are the Annals of Lu, his native state. He died, after a life full of vicissitudes, at the age of seventy-three. His lineal descendants are Dukes till the present day. Mencius (372-289 B.C.) was also a native of the ancient state of Lu, and he, like Confucius, was dead some hundreds of years before posterity admitted them to the honourable places they now hold in the national esteem.

Missionary Operations.—SHANTUNG was early visited (1851-53) by Carl F. Gutzlaff, in the course of his extended coasting tours, undertaken in a native junk, for the purpose of distributing the Scriptures. In 1860 Mr. Holmes of the American Southern Baptist Mission settled in Chefoo with his family, a colleague, Mr. J. B. Hartwell, settling in Tengchow the following year. In 1861 Chefoo was threatened by one of the hosts of marauders called into existence by the success of the Taipings. Mr. Holmes, with Mr. Parker of the American Episcopal Mission, volunteered to intercede with the rebels, supposing them to be Taipings, and while engaged on this errand of mercy both were murdered. In the same year missionaries of the American Presbyterian Mission (North) began work in Tengchow, and in 1862 they established themselves in Chefoo. In 1866 the English Methodist New Connexion missionaries, reaching out from Tientsin, opened a station about 15 miles from Laoling, a departmental city in the north-west of the province. In 1873 the American Presbyterian Mission (North) began work in the provincial capital, Tsinan Fu, 300 miles south-west of Chefoo, and in 1874 the American Methodist Episcopal Mission rented premises in Taian Fu. The remaining stations of the American Presbyterian Mission were opened as follows:—Weihsien in 1882, Yichow Fu in 1891, Tsining Chow in 1892, and Kiaochow, after its occupation by the Germans, in 1898. The English Baptist Mission began work in Chefoo in the early 'sixties. In 1874 they removed to Tsingchow Fu, the ancestral home of the Emperors of the Ming dynasty, and in 1888 they added Chowping to the number of missionary centres in SHANTUNG.

A unique feature of the work in Tsingchow Fu was the Museum, formed there by Mr. Whitewright. The contents and the building containing them would have reflected credit on any town of similar size in this country. This museum proved a great attraction, and many who came to satisfy curiosity heard within its walls the word of the truth of the Gospel. The Boxer outbreak of 1900, however, brought to destruction the result of the patient, painstaking labour of many years. Other Missions at work in SHANTUNG are the American Board of Commissioners for Foreign Missions (1880), and the Gospel Baptist Mission (U.S.A. 1892). To these should be added the Society for the Propagation of the Gospel, which commenced its work in SHANTUNG in 1874. Eastward of Chefoo some unconnected workers are located in three stations—Weihaiwei, Shihtau, and Wenteng.

China Inland Mission.—Foreseeing the need of a place where, under approximately healthy conditions, members of the C.I.M. might recuperate, Mr. Hudson Taylor established a sanatorium in Chefoo in 1879, an institution which has grown with the Mission and has proved an inestimable boon to many who suffered in health under the conditions inevitable in Inland China. Schools for the children of missionaries soon became a pressing need, and to meet this the late Mr. W. L. Elliston began to teach in a room in the mission house beside the sanatorium. This work also has grown, and as, under certain conditions, the schools are open to children of parents other than missionaries, the Chefoo schools are now an important factor in European life in China. In recent years two commodious buildings have been erected, fulfilling modern scholastic conditions, for the accommodation of 180 boarders—100 boys and 80 girls—and another building, formerly used as a hotel, has been purchased and modified to meet the requirements of a mixed preparatory school for younger children.

The China Inland Mission also carries on medical mission work in Chefoo in two hospitals, one in the mission compound, the other, the Lily Douthwaite Memorial Hospital, primarily intended for the isolation of fever cases, built at a little distance. At Ninghai Chow, 18 miles to the south-east, Mission work, evangelistic and industrial, has been carried on by the China Inland Mission since 1886.

It was in SHANTUNG that the Boxer movement was first turned against the foreigners in China, under the direction and fostering care of the notorious Yü-hsien, since executed by Imperial command not far from the door of the China Inland Mission House in Lanchow, Kansu province.

The name of a SHANTUNG missionary, the Rev. S. P. Brook of the S.P.G., heads the long, sad list of those to whom it was granted to suffer the loss of life for Christ's sake and the Gospel during the terrible Boxer uprising.

THE PROVINCE OF CHIHLI

By the Rev. THOMAS BRYSON, London Missionary Society.

CHIHLI, as the name "Direct Rule" implies, is the seat of the supreme government of the Empire, and therefore the most important of all the provinces of China. Some foreign maps (see *Encyclopædia Britannica*) erroneously limit its northern boundary by the Great Wall. That monumental landmark really divides the province into two nearly equal parts, the northern portion being occupied by a thinly scattered Mongol population, under the jurisdiction of Mongol princes, but subject also to the authority of Chinese officials who reside in the towns beyond the Great Wall.

The province is bounded on the north by the Hsilamulun river, a tributary of the Liao ho, and Inner Mongolia; on the west by Shansi; on the south-west by Honan; on the south-east by Shantung; and on the west by the Gulf of Pechihli and the Manchurian province of Shengking.

Confining our attention to the part south of the Great Wall, we notice the prevailing physical feature of the province is its Dutch-like dead level, subject to inundation in the wet season and from frequent bursting of the river embankments. The delta on the east is the flattest portion of that vast plain which, beginning near the capital, stretches southward for 700 miles through Honan to the Yangtse valley. The late Rev. Jonathan Lees has for ever described the sensations of the traveller who takes his first "Winter's Ride through Chihli."

It were best to leave behind
All hopes of an æsthetic kind,
Eye, ear, or nose small joy will find
Upon the plain of Chihli.

Look not for lake or rippling rill,
Or giant tree, or wood-crowned hill,
Or sweet wild-flower, or aught to thrill
Your artist sense in Chihli.

As a set-off, however, to this depressing flatness of the land, the climate may fairly claim to be the most invigorating and healthiest in China. The summer months are hot, the winters often intensely cold, with a cloudless sky almost all the year round.

For administrative purposes the province is divided, according to Consul Playfair's *The Cities and Towns of China*, into 11 prefectures, 3 sub-prefectures, 6 independent departments, 17 departments, and 124 districts. Of these beyond the Great Wall there are 1 "fu" or prefecture, 1 "ting" or sub-prefecture, 1 department or "chow," and 3 districts or "hsiens."

The principal cities are Peking, Paotingfu, Tientsin, Jehho, Tungchow, Chentingfu, Shanhaikwan, and Hochien. For nearly one thousand years, through varying fortunes with each change of dynasty, Peking has been the metropolis of the Empire. Paotingfu is the capital of the province, and, before treaties with foreign powers existed, was the residence of the Governor-General. During Li Hung-chang's viceroyalty, for convenience of intercourse with consuls and diplomatists, the yamen was transferred to Tientsin. Paotingfu witnessed the murder of several American and English missionaries during the Boxer year, and for this crime was visited by the allied troops, and severe punishment inflicted upon its responsible officials.

Tientsin, memorable as the place where Lord Elgin signed the Treaty of 1858, where the massacre of 1870 took place, and which shared with Peking the siege and bombardment of 1900, stands next to Shanghai in the volume of its trade and the extent of its foreign population.

Five miles of frontage on the right and left banks of the Peiho river are owned and governed by foreign powers. As a result of the Treaty of 1860, the British and French had concessions allotted to them. The Japanese, after the war of 1895, acquired the same right; and now, since 1900, there are in addition concessions belonging to Germany, Russia, Austria, and Belgium. Jehho or Jehol lies outside the Great Wall, and is chiefly interesting to foreigners because Lord Macartney's embassy of 1793 was there received in audience by the Emperor Kien-lung; and to Jehho the Emperor Hien-fung fled before the advance of the Allies on Peking in 1860. Tungchow lies 12 miles east of Peking, and is now connected with the capital by a branch line of railway. Its former glory has departed. The imperial grain fleets which crowded the river and unloaded their harvest of tribute rice from the southern provinces at this northern terminus of the Grand Canal arrive here no more. Coasting steamships and railways have displaced the old junk traffic. The granaries of Tungchow are empty —its importance now is as an educational centre. Here are the splendid group of college buildings and professors' residences which constitute the North China Union College of the American Board Mission, with the Rev. Dr. Sheffield as Principal. Chengtingfu on the Chinghan railway, the residence of a Roman Catholic bishop, held its gates closed against the Boxer rebels, and sheltered within its walls a few Protestant missionaries who would otherwise have been massacred in 1900.

Shanhaikwan, a strongly fortified town at the eastern extremity of the Great Wall, has been occupied by detachments of foreign troops since the Boxer year, and has also a small European community of railway employés.

Hochien Fu was the scene of the recent military manœuvres of the Northern Army under H.E. Yüan Shih-kai, which so greatly impressed the foreign attachés and newspaper correspondents who were invited to witness it.

The population of the province is stated as nearly twenty-one millions. Peking and Tientsin are supposed to contain a population of about one million each.

Under the enlightened rule of powerful viceroys such as H.E. Li Hung-chang and the present H.E. Yüan Shih-kai, Chihli has been foremost in the adoption of Western ideas and industries. The first mining enterprise conducted with foreign machinery was started at Tangshan; and the Kaiping collieries are to-day the largest in China. From the pit-head to Hsu Kochuang, a distance of 7 miles, the first line of railway was laid. From Hsu Kochuang to Lutai the first canal on European principles was constructed, and at Tangshan the first locomotive was built. No longer is the Lutai canal needed for its original purpose, to carry coal to the river, for the railway has been extended to Tientsin and Peking in one direction, and to Shanhaikwan and Newchwang on the other. Gold mining has been tried, but with less satisfactory results.

To these industrial enterprises have to be added various educational reforms dating from the establishment in 1861 of the famous Tungwen College, under the patronage of the Government and the presidency of Dr. Martin, down to the great revival of learning, mainly under Japanese guidance and teaching, since the close of the Russo-Japanese War. The old order of education has changed. The old system of examinations has been abolished. New schools are being everywhere established; and we may soon see a law passed enacting compulsory education.

For lack of sufficient Board School accommodation, the old temples, cleared of their idols, are being freely used. Attention is also being paid to Industrial and Technical Schools, Girls' Schools, Normal and Medical Colleges, Prison Reformatories, and Sanitary Science. Of newspapers, there are in Tientsin alone seven dailies published, and the Public Lecture Halls have been opened in the city to spread the modern ideas among the adult population. A great wave of patriotism is spreading through all ranks of the people. The spirit of independence and emulation is abroad; and the electric tramway now running on broad macadamised roadways where once the walls of Tientsin stood, may be taken as an index and sign of the movement in all departments of the life, governmental, industrial, and educational, of this metropolitan province.

Christianity, in the form of Roman Catholicism, was introduced into CHIHLI towards the end of the thirteenth century. The province is divided into three Vicariates; the north and west under the jurisdiction of the Lazarists, and the south or south-east in charge of the Jesuits. The number of their converts cannot be less than 200,000.

The Greek Church has been in Peking for more than two hundred years. It had its origin in the border wars between Russia and China in the time of the great Kang-hsi. A colony of Christian Tartars from the fort Albasin on the Amoor river were carried captive in 1685. This was used by Russia to establish an ecclesiastical mission in the capital, with an Archimandrite at its head. The Mission has never been aggressive in seeking to make Chinese proselytes.

Among the large group of Protestant missionaries gathered at Shanghai in 1859 and 1860, waiting eagerly for the opening of new ports on the northern coast and along the Yangtse valley, were Drs. Blodget, Burdon, Lockhart, Edkins, John, and Messrs. Innocent and Hall. With the exception of Dr. John, who in the providence of God followed the "pillar of cloud" to Hankow, all the others here mentioned became pioneers in the province of CHIHLI. Dr. Blodget of the American Board Mission began preaching in the streets of Tientsin in 1860. The Rev. J. Innocent of the Methodist New Connexion Mission (English Methodists) settled there in 1861, and was closely followed by Dr. Edkins of the London Mission.

Dr. Lockhart had the honour of being the first Protestant missionary to reside within the walls of Peking. He rented a house next to the British Legation, and immediately opened a dispensary. The Society's report for 1862, referring to this event, says: "We indulge the sanguine expectation that the introduction of Christianity to the inhabitants of Peking, in connection with the exercise of benevolence to the afflicted, will tend to conciliate their regard for foreigners." How wonderfully this expectation has been fulfilled was witnessed in the opening of the Union Medical College on February 13, 1906. Every one has heard of the contribution of Taels 10,000 by the Empress Dowager to the building of this institution. H.E. Na-tung, a member of the Inner Council, was specially deputed to represent the Empress on the occasion of the ceremonial opening of the College, and he was accompanied by a brilliant assembly of the highest dignitaries of the Court, by members of the various Legations, Sir Robert Hart, and other residents in the capital. H.B.M. Minister, Sir Ernest Satow, and Sir Robert Hart, both of whom were personally acquainted with the late Dr. Lockhart, paid a high tribute to the character and labours of the pioneer missionary to Peking, and first[1] English Medical Missionary to China; and called attention to the fact that his memory was being fittingly perpetuated by the golden letters inscribed on the central gable of the building, "The Lockhart Medical College."

The American Board Mission, commenced by Dr. Blodget, is now strongly represented in five centres of foreign occupation. These are, in their chronological order: Tientsin, 1860; Peking, 1864; Kalgan, 1865; Tungchow, 1867; and Paotingfu, 1873. Large country districts are vigorously worked from these head stations. The foreign staff includes 14 ordained missionaries, 3 physicians, 8 single ladies, 3 ordained native pastors, over 50 unordained preachers, nearly as many teachers, and about 40 Bible women and female teachers. Communicants in 1904 were 1822. The well-equipped college and seminary at Tungchow are the educational headquarters of this Mission.

The English Methodist New Connexion Mission occupies a most extensive field in the north-east corner of the province, following the line of railway towards Shanhaikwan.

---

[1] Dr. Peter Parker was the first: see p. 15, and *The Medical Missionary in China*, by Dr. Lockhart, pp. 121-122.

Their training school for preachers is in Tientsin. Work was begun in Tientsin, 1861; in Tangshan, 1884. The Yungping circuit was formed in 1902, and the Wutingfu circuit in 1904. The staff consists of 3 ordained missionaries, 3 doctors, 28 native pastors and evangelists, as many local preachers, 8 school teachers, and 8 female helpers. Their communicants number about 1000 in Chihli.

The London Missionary Society's stations are: Tientsin, 1861; Peking, 1861; Chichow, 1888; Weichen, 1894; and Tsangchow, 1895. The country lying between Peking and Tientsin has been worked for many years by a foreign missionary residing at Tungan. The Chichow and Tsangchow fields were originally out-stations of Tientsin. Weichen was begun by the Rev. A. H. Bridge, an independent missionary, but was joined to the London Missionary Society on his becoming a member of that Mission in 1899. Yenshan was the headquarters of the Tsangchow field till the transference of the foreign missionaries to the latter city on the Grand Canal in 1895. Work among the Mongols was carried on by the lamented James Gilmour, who during the later years of his life made his home in Chaoyang. That station, soon after Gilmour's death, was handed over to the Irish Presbyterian Mission. Besides the distinguished place which the medical branch has occupied in the evangelical operations of this Society, as seen in the lives of Lockhart, Mackenzie, and Roberts, mention should be made of the Anglo-Chinese College in Tientsin, under Dr. S. Lavington Hart and a staff of foreign and native teachers, which has now over 250 pupils. An Anglo-Chinese Church of over forty members meets every Sunday in the College chapel.

The latest statistics of the London Missionary Society for Chihli are reported thus:—Missionaries—men, 18; women, 5; native preachers, 48; teachers, 32; Bible women and female teachers, 21; church members, 1998.

The Church Missionary Society maintained a staff in Peking for many years, the work having been commenced in 1861 by the Rev. J. S. Burdon (afterwards Bishop of

Hongkong), who acted as chaplain to the British Legation. The present diocese was formed in 1880 under Bishop Scott of the Society for the Propagation of the Gospel, and the Church Missionary Society withdrew from North China in favour of that Society. The staff in 1905 consisted of the bishop and 5 clergy, 2 of whom only are engaged in native work; 1 doctor and 5 ladies. They employ 6 native preachers, and their communicants are 211.

The first representative of the American Presbyterian Mission in Peking was the Rev. Dr. Martin, who arrived in 1863. The Rev. D. C. M'Coy and Rev. J. L. Whiting, who had come to China as agents of the American Board Mission, connected themselves with the Presbyterians at Peking about 1870. Dr. Wherry arrived about the same time, and still represents, along with able junior colleagues, this Mission in the capital. A new station was opened at Paotingfu in 1893 under the leadership of the devoted missionary Dr. J. W. Lowrie, who acted for a time as Interpreter to the German Military Commander at Paotingfu in 1900. A vigorous evangelistic campaign has been carried on in all the large towns surrounding the capital of the province, and many out-stations have been opened and occupied. The Presbyterians have provided at Peking the buildings and equipment of a Theological College in connection with the Union Educational Scheme. The latest statistics are:—Foreign workers (including wives), 35; native pastor, 1; other helpers, male and female, 50; church members, 380.

The Methodist Episcopal Mission of the U.S.A. was commenced in Peking by the present senior missionary, Dr. Hiram H. Lowry, in 1870. True to their itinerating system and to Wesley's motto, "The field is the world," the agents of this Society have spread themselves over an immense area of the province of CHIHLI. They may be found posted at the far eastern limit of the Great Wall, Shanhaikwan, and in regions beyond it. Tsunhua, an important town midway between Peking and Shanhaikwan, was formerly one of their prominent stations, but has not been reoccupied by foreign missionaries since the Boxer troubles, Changli, a town to the east of Tsunhua, on the line of railway, taking its place. To the north-east of the capital, as far as the Pass of Kupeikow, and to the north-west in the direction of the proposed railway to Kalgan, the Mission has many out-stations; while southward to the borders of Shantung they are to be found cultivating a wide field. Peking, with its University, is the educational headquarters of the Mission. Statistics for 1904 give: Missionaries—men, 15; women, 12; ordained preachers, 10; other preachers and helpers, 68; teachers, 33; female teachers and Bible women, 16; communicants, 2871. The province is divided into 5 circuits, having in all 45 separate stations, viz. Peking, 14; Tientsin, 8; Tsunhua, 8; Lanchow, 7; and Shanhaikwan, 8.

The China Inland Mission, acting on their principle of preaching Christ as far as possible in regions where His name is unknown, have left CHIHLI largely to be occupied by other and older societies. They have a most important agency at Tientsin, which transacts all the business of its missionaries in the interior of CHIHLI, Shansi, and Shensi. Tientsin was occupied in 1887, Hwailuh in 1887, Shuntehfu in 1888. Subsequent to the Boxer outbreak, during which time the members of this Mission suffered greatly, especially those at Hwailuh, the work has been more encouraging.

The South Chihli Mission was begun by the Rev. Horace W. Houlding at Tamingfu in 1896. It is a Society mainly supported by friends in California and the western states of America. Within a few years extensive missionary journeys have been undertaken and many towns occupied. Tz'uchow was opened in 1903; Weihsien, 1903; Linmingkwan, 1904; Kaichow, 1905; Kuanpingfu, 1905; Kuanpinghsien, 1905. The number of missionaries is 28 (including wives); church members, 330.

Besides Chaoyang, in the hands of the Irish Presbyterians, the only other town occupied by foreign missionaries beyond the Great Wall is Pakow, or Pingchüanchow.

The Brethren have been here for some years, and have itinerated in the regions around. They have also recently entered and occupied Jehho.

The International Committee of the Y.M.C.A., whose headquarters are New York, sent out one of the College Secretaries in 1895 to North China. Premises were erected in Tientsin near the then University, and work was begun among the students of that institution. Since the Boxer year, when the University buildings were seized and confiscated by the German military authorities, the Y.M.C.A. has moved into the French Settlement, and has opened another centre within the native city. Work is carried on mainly on educational lines by means of day schools, evening classes, science lectures, and Bible Institute meetings, while a prominent place is given to athletic sports and recreation. Recently an Association has been formed in Peking, and the staff at present numbers six.

The three Bible Societies, British, Scotch, and American, all have agents stationed in Tientsin, and cover the province with a large corps of colporteurs. The Rev. W. H. Murray began his labours as an agent of the National Bible Society of Scotland, but is now best known as the founder of the Mission to the Blind, and the inventor of an ingenious system by which not only the blind but illiterate seeing Chinese may learn their own language in a comparatively short time. The highest praise that can be given to Mr. Murray is the fact that the Chinese have practically adopted and modified his system; that a newspaper is being issued in Peking printed in shorthand type, and that it is being recommended for use elsewhere by responsible officials.

Bible translation has occupied a considerable portion of the time of missionaries at the capital. The present standard Mandarin version of the New Testament, known as the Peking version, was prepared by a committee consisting of Drs. Blodget, Burdon, Martin, Schereschewsky, and Edkins. Among the revisers of the Union versions in Mandarin and Wen-li are found the names of Sheffield, Wherry, Goodrich, and Owen of Peking. With regard to other Christian literature, we can only in a word refer to the work of the North China Tract Society, and to the fact that the Rev. William Burns spent the years 1864-67 in the capital, where he made and published his most popular translations of *The Peep of Day* and *The Pilgrim's Progress.*

Two great movements in favour of Union and Federation among the churches of North China and throughout the Empire have been inaugurated in Peking since 1900, and have already achieved some important results. The Educational Union, on its medical side, has members of ten different missions in North China on its faculty or as lecturers on special subjects. On its literary and theological side, the Union embraces at present two American and one English Society. In furtherance of this scheme, the London Mission has already given one man to Tungchow, transferring him from Peking, and the American Board has transferred Dr. Goodrich from Tungchow to the Presbyterian Mission as Principal of the Union Theological College, Peking.

Conferences on Federation, at which a wonderful spirit of unanimity and brotherhood prevailed, have been held at Peitaiho and Peking. One very practical outcome of these is that, whereas the North China Tract Society previously issued its publications in three sets of terms for the name of God and Holy Spirit, thus entailing great waste and expense, now by a compromise in which all parties were agreed, only one set of terms is employed. An endeavour is being made to induce all missionaries throughout China and the Bible Societies to use hereafter only this set of terms. The Conference also suggested that one name be adopted to designate the Protestant Church, and one common name be given to all churches and chapels of every denomination. They further advocated the preparation of a common hymn-book for all China, and have already added to Union hymn-books elsewhere a small collection for use of the churches in North China. They aim also at the formation of Representative Councils in four or five great divisions of the Empire, on which the native church will be adequately represented, to take into consideration questions affecting the common interests of all, and looking towards the creation of one Protestant Church for China.

Another movement of a similar nature was started by the Rev. E. G. Tewksbury at the summer resort of Peitaiho in 1903. Each year since then a "Northfield" Convention of native workers has met by the sea for a season of spiritual communion, Bible study, and physical recreation. The attendance has steadily increased, till last year there were present 115 from August 16 to 27.

I cannot conclude this paper better than by quoting the words of the late Rev. Jonathan Lees from *China's Millions* of April 1902. They describe a conference held at Peitaiho in 1899, and may fitly be applied to all the subsequent conferences held there and at Peking. "Those who were privileged to be at the last large Conference at Peitaiho must have been struck with the strength, unity of purpose, breadth and variety of plans and modes of labour, and the spirit of hopefulness and faith which characterised it. I remember thinking how worthily that gathering represented the latest, and, if one may so speak, the most expert forms of Christian Evangelism; and how wonderfully God was welding the Churches of many lands into one for the triumphant conflict with evil. Here were preachers and physicians; translators and educationalists; special workers among the literati, officials, the young and the blind; theological professors; while men who regularly visited village churches might be counted by the score. And then one remembered that the 300 less or more gathered thus in the hall by the sea, built at their own cost simply for such purposes as this Mission Council, were but the trained foreign officers of an already not inconsiderable native army of Soldiers of the Cross, many of whom had themselves become leaders in the strife with ignorance, superstition, and sin. For every one there had 'chosen and faithful' followers who were his joy and strength in far-off cities and in quiet country villages. It really seemed no vain dream to imagine that in less than another forty years the metropolitan province of Chihli might be won for Christ by the might of God's Spirit working in and through His consecrated people."

To summarise the statistics given above, there are in Chihli 250 foreign workers, including 103 male and 50 female missionaries, 17 male and 9 female doctors, and 71 wives of missionaries. To the 250 foreign have to be added about double that number of native workers. The total number of converts is between nine and ten thousand.

THE PROVINCE OF HUPEH

By the Rev. ARNOLD FOSTER, B.A., London Missionary Society.

THE province of HUPEH (North of the Lake) and its adjoining province, Hunan (South of the Lake), formerly constituted a single province called Hukuang (Lake Expanse). Under that name or under the name of Lianghu (Two Lake provinces) they still form a single viceregal jurisdiction, each having, however, its own provincial capital and its own provincial administration. The lake, or "hu" (pronounced *who*), from which they both derive their names, is the Tungting hu—the largest lake in China, having a shore line of over 200 miles.

The northern province, which is the subject of the present article, is said to have an area of about 70,000 English square miles. Thus it is considerably larger than England and Wales put together, about twice the size of Portugal, or more than six times the size of Belgium. Its population is said to number about thirty-five millions, but all statistics relating to the population of China, or any part of it, require to be taken with a great deal of reserve, as there is no really satisfactory way of computing the actual numbers of the people with any approach to accuracy. In HUPEH, as in other parts of China, the population is very unevenly distributed. Not to speak of great towns and cities where a large number of people are contained in a very limited area, some country districts are thickly populated, owing to the land being fertile and both well watered and well drained, while other districts often suffer from liabilities either to drought or to inundations. In these low-lying localities the population is very sparse.

The country people show differences of temperament in different parts of the province, and in the south especially there are considerable variations in dialect. Everywhere there are signs of great poverty amongst the peasantry, and in times of unusual scarcity, through failure of crops, the distress is liable to be very great. In some places where the opium habit is specially common, the poverty is seen in its most intense form, and a general air of dilapidation and decay characterises whole communities and even the houses the people occupy.

It will be my endeavour in this article to give, 1st, a picture of the conditions under which missionaries are to-day working in Hupeh; 2nd, the best idea I can of the general character of missionary life and aim; 3rd, a list showing the Societies represented in this province and the dates at which they commenced their work.

1. *The Conditions amongst which we are working.*—If I here enlarge chiefly on life in Wuchang and Hankow this is because—(1) the characteristics and the needs of the Chinese as seen at this busy centre represent inclusively most of the features of Chinese life that are to be met with separately in particular districts of the province; (2) there are influences at work here—not fully observable as yet in the interior of the province—that are gradually making the China of to-day a totally different place from what it was twenty-five or thirty years ago. Slowly but surely these influences are diffusing themselves all around, modifying all the thoughts, reasonings, and practices of the people. A single illustration will show what I mean. Within the past two or three years we have seen in Wuchang idols thrown out into the street or into the river, as temples were being cleared of priests and of all the emblems of worship, to make room for public schools. The movement is not a religious but a purely materialistic one. The leaders of it, stimulated by the example of Japan in adopting Western methods of teaching, are seized with the idea that education is the one

thing needed to make China great. They regard religion, whether Buddhism, Christianity, or any other, as an unpractical superstition. Idolatry may linger for a time in the country, but under new influences its power in the city has already been largely broken. The worship of Confucius remains for the present in the schools, but it is purely the worship of a great memory. It has in it no element of faith in an overruling providence, of confession of sin, or of prayer for forgiveness.

Let us look then at the picture presented to the eye of any observant person who to-day visits Wuchang and Hankow. Close to the second of these two great cities, which stand almost opposite to one another on the southern and northern banks of the Yangtse respectively, lies the smaller city of Hanyang, separated from Hankow by the river Han, which at this point empties itself into the Yangtse. In point of population, Wuchang is probably only a third or a fourth of the size of Hankow. In political importance it takes the precedence, being the capital of the province and the seat of Government of the Viceroy, Chang Chih-tung. Here, in addition to the high provincial mandarins, and the mandarins responsible for the government of the city and of the whole prefecture, there are to be found hundreds of expectant mandarins awaiting appointments which have to be filled up as various official positions become vacant in all parts of the province. If in some ways the official atmosphere of such a place is unfavourable to Christian work, in other ways it presents unique opportunities, especially for the medical missionary (whether male or female), or for the zenana lady missionary, to gain access to the households of men of great influence who naturally regard missionary work with something of supercilious indifference or contempt. Again and again I have had occasion to thank God for the entrance of my medical colleagues into the houses of the highest officials in the city, and for the object-lesson that they have been able to give of Christian sympathy, love, and self-sacrifice, over and above any mere physical relief they

NEAR THE MOUTH OF THE HAN, HANKOW.

On the left, where the junks are moored, is Hanyang; on the right, Hankow. Wuchang lies, as it were, behind the spectator. At Hankow, 600 miles from the sea, the water-traffic is enormous. In 1904, 1417 steamers with a tonnage of 1,546,414 tons reached this port, and native crafts are innumerable. Hankow bids fair to become the Chicago of the East. The population of this centre is over one million, and Hankow is the centre for the trade, not merely of a province, but almost of an Empire.

may have brought to their patients. Now a new class of opportunity is presenting itself to us in connection with the movement in the direction of Western education. Two Mission High Schools for boys and young men situated in different parts of the city, accommodating together about two hundred and fifty students, are offering an education on entirely Christian lines, so much superior both in point of educational efficiency and of moral influence to that offered in the Government schools, that well-to-do Chinese parents will gladly pay what must seem to them a high fee to get their sons into the Christian school, rather than send them to the non-Christian free school. In the matter of female education the Chinese till recently have done nothing to open girls' schools in Wuchang, as elsewhere Missions have for many years had day schools for girls, and we have now two prosperous boarding-schools each accommodating fifty or sixty pupils. Another great opportunity is now offering itself in Wuchang from the fact that Normal and other colleges have recently been opened here by the Government, and in these institutions thousands of young men are being trained who will hereafter go out into all parts of the province as teachers of elementary and other schools. To bring these young men now into touch with Christian thought, Christian ideals, and, above all, with the Christian life, must mightly affect the character of their future influence, both as teachers and as men, amongst their countrymen. For such work, on such a scale, Wuchang offers unrivalled opportunities among all the cities of HUPEH.

From Wuchang, with its distinguishing characteristics as a factor in the life of HUPEH, we turn to Hankow. Here is the great centre of gravity for the trade, not merely of a province, but almost of an empire. Here, too, is the great meeting-place for all Central China of the East with the West. Here thousands of shopkeepers and their assistants, as well as workmen of all descriptions, gather, drawn from all quarters by the prospect of better profits or larger wages than they could hope to make at home.

Hankow was first opened to foreign trade in 1861. At that time it was suffering greatly, as other cities in the neighbourhood were, from the effects of the Taiping Rebellion, and a large portion of the Chinese city was in ruins, while multitudes of the people had fled for safety to less disturbed districts. Since then, however, it has more than recovered its former prosperity, and the trade and population have both increased by leaps and bounds. At no period of its history has the development been more rapid or extensive than during the past eight years, *i.e.* from 1898 to 1906, and the progress is becoming more and more remarkable every year, as a few facts will show.

(1) The Returns of Trade issued by the Imperial Customs give the number of steamers entering the port in 1884 at 469, representing a tonnage of 444,895 tons. The corresponding figures in 1904 were 1417 steamers, with a tonnage of 1,546,414 tons.

(2) The opening of the railway from Hankow to Peking, which took place recently, must prove a factor of great importance in the future relations of Central China with the rest of the Empire. At no very distant date this line will be extended southwards from Wuchang to Canton. We shall then have two great streams of traffic at this point intersecting one another, the waterway of the Yangtse bringing produce and people down from Szechwan and the west to the coast, and taking back the imports and produce of the coast provinces, as well as numberless travellers to the far interior; while the great trunk railway from Canton to Peking will convey an enormous traffic between these cities and all intermediate places.

(3) The great development of machinery in the heart of HUPEH during the past twenty years—ironworks, mints, factories of various kinds, not to mention the multiplication of small steamers carrying thousands of passengers daily, in a few hours, to places that hitherto it took days to reach—is another feature of the present situation.

(4) To notice one more item of material progress, since 1896 an entirely new system of postal communication

has been developed in connection with the Imperial Customs. Not only is it superseding the old Chinese methods of forwarding letters, it is also rapidly developing the habit of letter-writing among the Chinese to an extent entirely unknown before. In 1901 there were but six post-offices open in HUPEH; in March 1906 there were 100. In 1903 the Hankow post-office handled something under three million articles; in 1905 it handled considerably over six millions. Bishop Westcott says: "No one who has looked patiently and reverently upon life will be inclined to underrate the influences upon a man's nature . . . of education and of material circumstances. We hardly realise how even a lifeless machine, or a mere intellectual conception, can stir human life to its inmost depths, so that a discovery made at a particular time separates by an ineffaceable partition those who come before from those who come after." He illustrates his point by the introduction of the steam engine into Europe and the changed relations which machinery led to between employers and employed and the moral consequences thereof. I have dwelt upon the material forces at work in China because I believe them to be no chance or irrelevant influences in the ordering of a nation's life and history, but a part of God's purpose. I might mention other potent influences that are to-day modifying the life of the Chinese and changing their national characteristics, but I have given enough examples to illustrate my point already. What bearing has all this movement on the work of missionaries?

It suggests, if I mistake not, the following amongst other thoughts:—

(1) That the passing away of faith in idolatry may be accompanied with something even more disastrous than idolatry, viz. the coming in of a practical disbelief in anything beyond the seen and temporal. There is a greater need now than ever for the preaching by missionaries of positive truth, and still more for the building up of a Christian *Community*—a Church in which that truth will show itself embodied in a corporate life.

It is useless and it is unreal, as I believe it is quite wrong, to try and convince the matter-of-fact Chinaman that the Christian should be indifferent to all the developments of "modern civilisation" and of "material progress." It is not, however, useless to show him how all this new influence can be used for the glory of God and the good of our fellow-men. Our Lord's life was a life of giving object-lessons as to the use to be made of power, whether such power as He Himself possessed, or whether that which was possessed by any ordinary person. Our lives should be the same.

(2) The present keen desire of the Chinese for Western teaching constitutes a clear call to the Church to utilise its great resources of teaching power—not indeed to meet every ill-conceived desire for knowledge that the Chinese may express as they ask for only that education which promises increased opportunities for making wealth, but to impart true and thorough instruction to those who are most likely to make good use of it. To the Christian all knowledge is, or ought to be, sacred, for all knowledge is a knowledge of the works and ways of God either in creation, in history, or some other portion of His dominion. The Church as a whole has yet to wake up to a true estimate of the place of *knowledge* in Christianity, and to a true sense of the sacredness of the teacher's office and ministry. It will be an evil day for Missions if, with all the opportunities God has now put within the reach of Christian teachers, our Societies assume the position that the proper persons to instruct the young in China in so-called "secular" things are those to whom a heathen Government would entrust the task, viz. persons who know nothing beyond the "secular" view of life and are themselves imbued with the spirit of secularism.

I pass now to illustrate by a few concrete examples.

2. *The Missionary Work being done in Hupeh.*—I shall speak of this without regard to Societies, except in the case of particular departments of work which require special organisation. The Bible Societies, the Societies for diffusing Christian Literature, and the Y.M.C.A. have a place of

their own and do what they can to help all Missions alike. In HUPEH most of these are doing good work, but the National Bible Society of Scotland and the Central China Religious Tract Society are specially identified with this province through having their headquarters in Hankow. From the printing-press of the National Bible Society vast numbers of copies of the Scriptures in Chinese issue every year for circulation in almost all parts of China. The same press prints the millions of books and tracts published by the Central China Tract Society, largely by means of funds contributed by the Religious Tract Societies of England, America, and Canada.

Of the work of the Missionary Societies proper, it will be convenient to speak under departmental headings.

(1) The Public Preaching of the Gospel in Chinese.—In most Mission stations the preaching hall occupies a prominent place in the missionary organisation. About this branch of evangelistic effort much of the romance of Missions will ever centre for those who, conscious of the vocation of the preacher, throw themselves heartily into it. In large cities it is possible almost at any hour to draw a congregation of passers-by into any building in a good situation where preaching is being carried on. Through this agency numbers of the Chinese have been brought to Christ, and, apart from actual conversions, it would be hard to overestimate the place preaching has had in spreading among the masses right ideas of God, of sin, and of redemption, as well as of great moral and social questions and their bearing upon life.

(2) Works of Benevolence.—The late David Hill once said, " I feel persuaded that we need more charitable work for poor struggling souls, some care for waifs and strays, some aid to the destitute blind, and some home for the destitute aged. These things would, if put on a proper basis, reveal to the Chinese a more perfect Christ; and this is our great business, the true road to success, the vision of the perfect Christ; the beauty and symmetry of the body answering to the Head will soon win the Chinese

from their lifeless images as no other revelation will." In the "David Hill Blind Asylum" in Hankow there exists a fit memorial of the life and work of one who, like his Master, was ever seeking the salvation of *men* in all the complexity of their being as body, soul, spirit, individuals and at the same time members of families and of classes of men.

There is as yet great difficulty in getting the place of ministry to the suffering in heathen lands recognised in the Churches at home through any organised effort save that of hospitals, which happily tend to increase in number every year. It has been my privilege to see the work of many exceptionally able surgeons and physicians, both male and female, engaged in medical missions and to rejoice with them in the results of their work from the point of physical healing; but I have been still more impressed by the spirit and manner of their dealing with their patients and with the testimony which work so done bears to the true character of the Master we serve. But special forms of ministry have their place. The Mission to Lepers in the East has several asylums in China, one of them being carried on at a city 40 or 50 miles from Hankow in connection with the oldest of the Protestant Missions in HUPEH. It is one of the most wonderful and moving sights I have looked on in China, to see this collection of some sixty outcasts from society on account of leprosy being tenderly cared for and taught by example, not less than by word of mouth, something of the love and tenderness of the Son of Man and the Saviour of the world. In Canton there exists an Asylum for the Insane, and in Shantung a School for the Deaf and Dumb. The power of such institutions as object-lessons in a country like China, which sometimes seems like a vast wilderness of unalleviated sorrow and suffering, is immense. Happily, notwithstanding the fewness of benevolent institutions, individual missionaries, in scattered stations, are often found attempting on a small scale to treat with some particular form of evil. Here one or two ladies take a leper slave girl under their charge and tend her till she dies. In another place, far away from other missionary fellow-workers, a missionary and his family add to their special work of evangelisation a small boarding-school for the waifs whose condition so moved Mr. Hill, and provide the means for their support. In another place a few blind girls are gathered together by a missionary lady in order to rescue them from the fate to which many, if not most of their class, are consigned by heartless "friends."

I know of many instances where benevolent enterprises of this kind have been taken up at the promptings of compassion, but not of one where they have been made a substitute for preaching, teaching, and seeking the conversion of sinners and the upbuilding of believers. Volumes might be written to illustrate the way in which the light of the life and love of Christ shines out in acts of loving ministry from numberless isolated missionary homes in this as in almost every other province in China. Nor is the light confined to the homes of missionaries only. There are those among our Chinese fellow-workers who have caught the spirit of the missionaries from whom they first learnt the kingliness of service and the blessedness of giving, for the spirit of service and devotion is infectious, and in China finds a congenial soil in which to spread, as slowly the lesson is mastered by Chinese Christians and the vision of the glory of Christ is apprehended by them.

(3) Educational Institutions.—These are of various kinds, but they suggest the thought rather of what ought to be than of satisfaction with what is. In Hankow and Wuchang five small theological training institutions, supported by as many different Missions, suggest the thought that the work accomplished would probably be much more efficiently done if the five Missions concerned could agree to depute the department of theological instruction to one of the Societies interested. Such a scheme presupposes an amount of mutual trust and confidence between Missions to which I hope we are gradually moving, though as yet we are only "not as though we had already attained."

But one great want of all the educational work, at least of our English Missions, is the want of hearty support from home in teachers and financial support for making them really efficient. Schools of all grades—Primary Schools, High Schools, Normal Schools, Medical Schools—suffer in greater or less degree from "starvation." In this matter American Missions have for the most part been far better supported than our own.

I have endeavoured in this article to treat the missionary work as *one*—the work of our Lord Jesus Christ committed to His Church as a whole. I have abstained from all comparisons between one Mission and another, and between the "results" of one Society's operations and those of another. "In archery," said Confucius, "it is not going *through* the target that is the principal thing, because men's strength is not equal." To *hit* the centre of the Master's approval is the principal concern of the Christian archer. My life in China has led me thankfully to see how many people with different gifts, different degrees of strength, and different ideals, are cast in their own place and work approximating to that. It is through the collective energies of all that the Kingdom which "cometh not with observation" is gradually coming throughout this province.

And yet how much remains to be attempted as God, year after year, sets before us new "open doors"—not only opening gates of Chinese cities that hitherto have been barred against the missionary, but opening new and unfamiliar paths of service and regions of influence which, perhaps because our forefathers never thought of walking in them, are therefore regarded by some to-day as leading to no Divine end, and offering no opportunity for extending the knowledge of the Lord. Such thoughts always come to my mind as I hear good people questioning whether education or benevolent enterprise should form any part of the regular and organised machinery of Christian Missions.

3. *Statistics.*—The Protestant Missionary Societies working in one or more of the three cities of Wuchang, Hankow,

and Hanyang, besides having work in other parts of the HUPEH province, are as follows:—

1.	The London Missionary Society	1861[1]
2.	Wesleyan Missionary Society	1862
3.	American Episcopal Church Mission	1868
4.	China Inland Mission	1874
5.	Swedish (Congregational) Missionary Society	1890
6.	American Norwegian Lutheran Missionary Society	1891
7.	American Baptist Union	1893
8.	Christian and Missionary Alliance	1895
9.	Church of Scotland Mission	1878
10.	Swedish American Mission Covenant	1890
11.	Norwegian Lutheran Mission	1891
12.	Hauges Synodes Mission	1891

In addition to the above, the National Bible Society of Scotland, the British and Foreign Bible Society, the Central China Religious Tract Society, and the Y.M.C.A. all have representatives living in Hankow.

---

[1] The work of Protestant Missions in Hupeh was commenced by Dr. Griffith John, who, in 1905, kept the Jubilee of his arrival in China. A leader in many forms of missionary enterprise, he has had the joy of seeing the gradual spread of the work to its present dimensions, not only in Hupeh but also in Hunan, in which province also he was one of the pioneers of evangelisation.

THE PROVINCE OF KIANGSI

By Mr. Archibald Orr-Ewing, China Inland Mission.

The name Kiangsi (West of the River) is at first sight not a little perplexing, the province obviously being south, not west, of the river Yangtse. The name is, however, an abbreviation of an old title, Kiang-nan-si. Previous to the tenth century, under the T'ang dynasty, almost all of China south of the Yangtse and north of the Canton province was included in an enormous circuit entitled Kiang-nan or "South of the River." The unmanageable proportions of this circuit led to its being subdivided under the Sung dynasty, A.D. 960, into six "Lu." Two of these subdivisions retained the names of Eastern and Western Kiang-nan, viz. Kiang-nan-tong and Kiang-nan-si. The former of these, Kiang-nan-tong or "Eastern Kiang-nan," is still known as Kiang-nan, while the western portion, Kiang-nan-si, became known as Kiangsi, the word nan or "South" being dropped out for the sake of brevity.

Under the succeeding Mongol dynasty the bounds of the province underwent some changes, but these alterations were reversed when the Ming dynasty came into power in A.D. 1368. The fact that a narrow strip of territory north of the Yangtse, nowhere more than 10 miles wide, is included in the province, is thought to be accounted for by the changes in the river's channel during the last eight hundred years.

The area of the province is given by *The Statesman's Year-Book* as 69,480 square miles, which is considerably larger than Scotland and Ireland combined, while the population is given by the same authority as 26,532,125, or a population nearly equal to that of England. On the subject of population there is considerable difference of opinion, about which more will be said later on.

The province may be described as mountainous and hilly throughout, with, however, large areas of flat cultivated land, the most extensive of which is that which lies to the south of the Poyang lake and stretches away, on both sides of the Kan river, to 60 miles below Nanchang Fu. The breadth of this plain varies somewhat owing to the irregularities of the hill ranges. It is almost entirely given up to the cultivation of rice. Near Chian Fu, Kanchow Fu, and Raochow Fu, there are also large tracts of comparatively level country. While hills abound, there are many fertile valleys well irrigated by numerous streams and rivers.

KIANGSI is, in fact, one of the best-watered provinces of the Empire. There are four large rivers flowing into the Poyang lake, which at high water bring nearly, if not all, the walled cities and larger towns of the thirteen prefectures into touch with the capital. The largest of these is the Kan. The streams, navigable to native boats, which in the vicinity of Kanchow Fu unite and form this river, come from the four points of the compass. From that city, however, its course is almost due north, being fed by the waters of the Yunghsin, Yuan, Shui, and other rivers *en route*. In high water small steamers have ascended as far as Chian Fu, which is about 200 miles south of the Poyang lake. During the summer of 1905 a British gunboat of light draught anchored off this city. With one or two small exceptions, the province is the natural watershed of the rivers which drain into the Poyang lake.

When the spring rains raise the waters of the Yangtse so as to hinder the outflow at Hukow, the Poyang lake becomes large and full, it being then about 100 miles in length and in some parts as much as 25 miles in breadth. There are numerous inlets on the east, one of which extends for 20 miles. In the winter, when the Yangtse is low, the lake bed drains to a mud flat with a river flowing through it. This lake, with the exception of the narrow outlet at Hukow, is shut off from the Yangtse basin by mountains.

On the west of the province are several roads leading to Hunan, the one most frequented passing from the capital *viâ* Linchiang Fu and Yuenchow Fu. On the south the main route to Canton is *viâ* the Meilin pass. On the east is the highway to the province of Fukien, leading from the capital *viâ* Chienchang Fu. One of the widest and best made roads is on the north-east and gives access to the province of Chekiang.

It was over the famous Meiling Pass mentioned above and along the Kan river that the early embassies which landed at Canton proceeded to Peking. The records of Lord Macartney's embassy in 1793 and of Lord Amherst's in 1816, both of which traversed this route, give many interesting details of the country through which they passed. Although this route is still somewhat used, the Governor-General of Canton having passed that way during the last few years, this great highway, both for business and official intercourse, has been largely neglected since the introduction of steamers on the China coast and Yangtse. It is thought by some that the diversion of trade caused by the introduction of steamers was one of the reasons for the anti-foreign feeling manifest along the Kan valley some ten or fifteen years ago.

The province is in the main agricultural, and in some parts very productive. One district known to the writer yields four crops in the year. Two ingatherings is quite a common thing, one being of rice and the other of wheat, opium, rape, buck-wheat, etc. The tea plant is sometimes grown on the borders of the paddy fields, though occasionally the hillsides are planted with it. Tobacco is much grown, that produced in the Kwangfeng Hsien being most in repute. Various qualities of hemp are also to be seen, but the finest grass-cloth is made from that grown in the Yuanchow prefecture.

Whilst cotton is cultivated in many parts, the best grade comes from the Kiukiang prefecture north of the Yangtse. Sugar-cane is grown for eating in the east of the province and in Kanchow Fu; by a crude process it is extensively made into sugar. The bamboo flourishes more or less throughout KIANGSI, but it is especially cultivated in the Kwangsin and Fuchow prefectures for the manufacture of paper, which is a large and important industry. Timber forms one of the principal exports, the forests being chiefly located on the west and south-west borders. It is bound in small rafts for floating down the shallow streams. On reaching the main river large rafts are constructed, and again yet larger ones before crossing the Poyang Lake, whence it is borne by the waters of the Yangtse to Wuhu and Nanking.

Fruit of various kinds is grown much more plentifully in some parts than others. There are extensive orange groves in Linkiang Fu and Chienchang Fu. Dates, persimmons, chestnuts, peaches, plums, melons, pomelos, and loquats are all to be had in varying quality. Oil is largely produced from rape seed, ground nuts, and the nut of one variety of the camelia tree, with which many hills are thickly covered. Several root crops are raised: ginger, sweet potatoes, turnips, yams, carrots, garlic, onions, etc.

The mineral wealth of the province is very great, though it has been little developed hitherto. The writer has seen washings for gold in the river-bed near Kanchow Fu and also in one of the tributaries of the Kwangsin river. A sample of ore from a deposit near Kanchow Fu was sent to an assayer in London, who reported that it contained 98 per cent of pure copper. Iron is found in several localities, notably in the west of the Chian prefecture; the smelting of it, however, is so inferior that for finer uses imported metal is used. Coal certainly abounds in eight out of the thirteen prefectures.

In the Yuanchow prefecture, some 5 miles from Pinghsiang Hsien, coal-mines are being worked by a Chino-German syndicate. Here in the heart of China the visitor suddenly finds himself among surroundings largely Western in appearance. Numbers of foreign dwellings, large workshops, high brick chimneys, and a railway using American Baldwin locomotives meet the gaze. Here some two thousand Chinese are employed, under the supervision of eight or ten foreigners, mostly Germans. The railway line runs almost due west from the mines for some 70 miles, and is being extended to join the proposed Canton-Hankow railway near Changsha, the capital of Hunan. The coal used in the Government ironworks at Hanyang (near Hankow) comes mainly from these mines.

In May 1905 the output was 800 tons of coke per day. The quality of the coal is not very good, for it shows 28 per cent of slate, which fact necessitates the whole being washed and separated before putting it into the retorts. The mine consists of one main shaft with two tunnels. In the neighbourhood the Chinese manufacture a large quantity of coke after the foreign plan, which they sell to the Chino-German syndicate. Coal can be seen cropping out everywhere in the surrounding country.

Iron is also found in some parts of the province, a considerable amount being smelted and exported from the western part of Chian prefecture.

In addition to the railway mentioned above, an Imperial Decree, issued a year or two ago, gave permission to a Chinese syndicate to construct a line from Kiukiang to Nanchang Fu, a distance of some hundred miles or so. For several years various companies have been running steam launches between these two cities. In Consul W. J. Clennell's report on this province it is pointed out that obvious geographical considerations point to railway communications between Canton and Nanchang the capital, along the Kan valley, and also up the Kwangsin river to Hangchow Fu, as fairly sure of fulfilment in the future. Meanwhile the province is well supplied with waterways, nearly all the walled cities and larger towns being accessible by water, and for the improvement of these waterways the provincial government is said to have purchased dredgers.

As to the population of the province, there is little to base an accurate estimate upon. While the figures of *The Statesman's Year-Book* have been given as twenty-six and a half millions, Consul Clennell believes that the truth will be found somewhere between ten and twelve millions, though the present writer is inclined to think that he understates the facts. The basis for Consul Clennell's estimate can be found in his Report, a report worthy of consultation by all who desire to possess fuller knowledge about this province.[1]

Concerning the capital of the province, Nanchang Fu, Consul Clennell's words are especially interesting. He says: "Nanchang, though containing some ponds, mulberry gardens, and other open spaces, is for the most part a very crowded town. The walls are about 6 miles in circuit, but are far from including the whole town. I should estimate that the densely peopled and truly urban area occupies about 3 square miles, and that it is on an average as fully occupied as any area in Shanghai. In Shanghai we know the population within narrow limits of error. Something like 160,000 to a square mile is there found in some areas, though I do not think there is any entire square mile so closely packed. I consider Nanchang much more densely peopled than any equal area in London, where population ranges up to 60,000 or so to the complete square mile, or to any but the poorest parts of Liverpool, in which city I think the density of population is nowhere above 100,000 to any complete square mile, however dense it may be in some smaller areas." If this be so, then Nanchang Fu equals in its density of population London and Liverpool combined.

Nanchang, which now stands on the right bank of the Kan river, where it is nearly one mile wide, was originally built on the shore of the lake, which has since receded some 30 miles. This lake, as with other low-lying parts of

---

[1] See China, Paper No. 1 (1903).

Central China, has been slowly silting up with the detritus from the surrounding mountains.

The second town in KIANGSI in point of population is Kingteh Chen, the famous centre of the porcelain industry. These potteries owe their fame to the special quarries from which the clay used is obtained. Mr. Archibald Little in *The Far East* states that it has an apparently inexhaustible quarry of white clay, formed from decayed granite, and that the only similar deposit in England is said to be in Devonshire in the Teign valley. This clay is locally known as "Kaolin," a word derived from the name of the range and meaning "high pass." Dr. F. Judd, who has somewhat carefully studied this question, says that three qualities are used: the local supply; that taken from the Lü mountains, which is shipped near Nankang Fu; and another from Yukan Hsien not far below Anren. Consul Clennell estimates that some 30,000 workpeople are employed in these porcelain works, which with their families means at least 100,000 persons directly dependent upon these works for their living.

It must not be omitted to mention that the finest Congou in China, "if not the finest tea in the world," comes from the far-famed valley of Wuning and Ningchow. This tea is retained mainly for the consumption of connoisseurs in Russia.

Kiukiang, the chief port of the province, was opened to foreign trade in 1861, at which time "the fine native city was a waste of broken bricks with scarce a single inhabitant," having suffered terribly during the Taiping Rebellion. A few miles to the south of Kiukiang, on the summit of the Lü mountains, a fine range—a hog-back in appearance—some 5000 feet high, is the now well-known summer resort of Kuling. This summer retreat has been so largely developed that there is accommodation for a thousand foreign visitors if not more.

At the time that Kiukiang was opened as a port, it was debated whether Hukow or Kiukiang should be chosen as the site of the port. Sir Harry Parkes, Admiral Hope, and the Representatives of the Shanghai Chamber of Commerce, gave their decision in favour of Kiukiang, but it is thought to-day by some that Hukow would have been a better place. In 1876 Hukow was opened as a port of call for steamers under the Chefoo Convention.

Among the notable men of the province must be mentioned Chu-hsi, the great philosopher of the Song dynasty. Although born in the province of Chekiang, where his father was holding official appointments, he was himself appointed Governor of Nankang in 1180, and while in office there he built for himself as a retreat The White Deer Grotto in the hills near the Poyang lake. Chu-hsi's "commentaries on the classical writings have formed for centuries the recognised standard of orthodoxy." The Taoist Pope also resides in this province at Shantsing. In 1015 A.D. the Taoist Pope was endowed with the freehold lands at Longhu in the Kwangsin prefecture.

Roman Catholic Missions flourished in this province during the seventeenth and eighteenth centuries, until they were suspended by the Emperor Yung Cheng in 1723. These Missions were, however, reopened by Père Amiot in 1846. Their work in the province is very extensive, and is in charge of three bishops, who live at Kiukiang, Chian, and Fuchow Fu.

Protestant missionary work in this province was opened by Rev. V. C. Hart of the American Methodist Episcopal Mission. He with the Rev. E. S. Todd entered the province on December 1, 1867, and extended their labours towards the west and east of the city of Kiukiang. In December 1869, two years later, Mr. Cardwell of the China Inland Mission reached Kiukiang, and was kindly welcomed by Mr. Hart. He soon rented a native house on the busy street outside the west gate of the city and opened a street chapel.

The work of the American Methodist Episcopal Mission has been built up round the two central stations of Kiukiang and Nanchang Fu, the capital. At the former of these places a strong educational work has been carried on in connection with the William Nash College, from which institution a number of young men have gone forth as helpers in the Mission, or as workers in the Chinese Imperial Post Offices, or other positions of influence. At the same centre a large girls' school has been opened, which until lately was under the charge of Miss Howe, a devoted veteran lady still in the field. Among the former pupils of this school are two Chinese lady doctors who took their degrees in the United States of America.

These two ladies on their return to Kiukiang designed and erected a hospital for women and children, the cost being defrayed from America. Excellent work is being carried on there by Dr. Mary Stone. Owing to urgent appeals, Dr. Ida Kahn has taken up residence at Nanchang Fu, where she is carrying on a self-supporting medical work. Her skill has gained for her a high reputation among the officials and gentry of the city, who have contributed liberally both to the building and support of the hospital. This Mission also has a staff of workers at Nanchang Fu, who are responsible for the oversight of the churches in that city and of the out-stations in the Fuchow, Chienchang, and Linkiang prefectures. There is also an important school for girls in the capital which is well attended by the daughters of the officials and others. The Mission has about fifteen missionaries working in this sphere.

The four northern prefectures, Kiukiang, Nanchang, Nankang, and Shiuchow, are also worked by the members of the "Brethren Mission" (English). Their work was commenced about 1885 by Messrs. Blandford and Molland. At Wuchen, their chief centre, they have a large hall capable of seating 500 people, also an excellently organised adult Sunday school attended by some hundreds of persons, the Chinese leaders being mainly responsible for the work. In this city they have a capital boarding-school for boys and girls. There are in all eleven stations with a staff of about thirty-five workers. In the deplorable riot of February 1906, brought about through disagreement between the Roman Catholics and the officials, Mr. and Mrs. Kingham and their little daughter Gracie were massacred.

In the extreme south the Basel Mission has a station worked from the Kwantung province, and to the south-east the English Presbyterian Mission of Swatow has some work in the charge of Chinese helpers.

The British and Foreign Bible Society has for some years had a sub-agency at Kiukiang, and recently the American Bible Society has opened an office there.

The China Inland Mission was the second Protestant Mission to enter this province, and commenced its work there in 1869, when Mr. Cardwell reached Kiukiang, as has been already mentioned. During the years 1871-72 Mr. Cardwell made three long journeys, visiting the capital, the Kan river as far south as Wanan Hsien, the cities and towns around the Poyang Lake, up the Fuchow river as far as the Fu city, the Kwangsin river as far as Anren, the Raochow river, etc.; reaching in all some 102 places. In 1873 he opened Takutang on the Poyang Lake, and five years later secured a site there where he built a house for his headquarters. Later on he located Chinese workers in the cities of Kweichi and Hokow.

Before proceeding further with an account of the later developments, it may be well to state that the work of the China Inland Mission in this province developed along three lines, under which it will be briefly reviewed.

1. The Kwangsin river district, to the north-east.
2. The Kan river district, in the north, west, and south.
3. The Fu river district, in the south-east.

1. The Kwangsin river district.—The late Dr. Douthwaite visited from Chekiang the upper part of the Kwangsin river in 1877, renting premises at Yuhshan Hsien. In 1886 Mr. Hudson Taylor, accompanied by the Misses Murray and others, made a tour of this district and baptized the first convert at Kweichi. As a result of this journey he decided upon a new departure, viz. to locate

ladies in the cities along the river, who should work in conjunction with native pastors and evangelists. Shortly afterwards Miss M'Intosh took up residence in Yuhshan, Miss Gibson at Hokow, and the Misses Webb and Gray at Kweichi. As time passed other stations were opened, until at present in this north-east portion, including Raochow, there are 10 stations with over 40 out-stations.

This work has been marked by gradual and steady growth, and the districts have been systematically evangelised through the constant itinerations of both foreign workers and Chinese helpers. Although much yet remains to be done, the people generally understand the reason for the missionaries' presence among them, and are able to discriminate between the Protestants and the Roman Catholics.

With the increased number of Church members came the need for more chapel accommodation. The first large building erected with native gifts was in Yangkow, which building seats 400 persons. In 1904 a comparatively fine chapel to seat 600 was built and opened at Kweichi, half the cost being defrayed by the native contributions, the poorest members of the Church giving their labour. At Iyang another commodious place of worship is in course of construction, to which the Chinese Christians are giving liberally, some having subscribed ten, twenty, and thirty dollars each.

With the growth of the Churches it became necessary to provide Christian education for the children, and to meet this need two large boarding-schools for girls were opened at Yuhshan and Kweichi. At first it was necessary to make these schools free, as the parents were not sufficiently interested in the education of their girls, but gradually charges have been introduced. Day schools for boys have been more numerous, and one large boys' school has been opened at Kweichi.

Dr. and Mrs. F. Judd, who had been in Raochow Fu since it was opened in 1898, have given much valuable help to the workers along the Kwangsin river, and have ministered to the bodily needs of the many Chinese in the north-east district. The important pottery centre of Kingteh Chen, referred to earlier in this article, was opened by Mr. C. H. Judd, jun., at the close of 1905.

For the first five years the Rev. J. M'Carthy superintended this work on the Kwangsin river, from which time until 1900 it was under the care of the writer. Since 1900 the Rev. E. Pearse has been responsible for the oversight of this district, the writer still being in charge of the work in the north, centre, and south of the province.

Although Mr. Cardwell had in the early days made Takutang his headquarters, it was found necessary in 1888 to place a local secretary at Kiukiang, in connection with which centre some native work has been carried on side by side with the business department.

2. The Kan river district.—In 1889 six brethren were set aside for itineration in the practically untouched centre, south and west. This proved a far harder field to open than the north-east, which fact may be partly accounted for by there being less political suspicion connected with the ladies taking up work in the north-east district than was the case with the men. No attempt was made at first to rent premises, so as to avoid possible trouble. Three cities —Changshu, Chian, and Kanchow—were chosen as centres from which to work, and although the hardship of living in Chinese inns was fully weighed, it was considered wise to get the people accustomed to the presence of the foreigner before any attempt was made to settle down. Many trying experiences were connected with this effort, the brethren being not only turned out of the inns sometimes, but the landlords themselves being beaten for having sheltered them. In 1891, although houses had been obtained, their tenure was very precarious. The Chino-Japanese war of 1894-95 was used of God to forward matters, and since that time there has been less unfriendly feeling as well as better opportunities for work. During recent years great changes have come over this district, and several of those who

endured the hardships of the early days are now seeing the fruits of their labours.

In addition to the three stations mentioned above, there are now three others occupied with fourteen out-stations. In 1903 it was arranged that the German-Swiss workers from St. Chrischona, who work in connection with the China Inland Mission, should occupy the Linkiang prefecture.

In the west a new field was opened in 1899 at Yunghsiu Hsien, where the ladies of the Finnish Mission are labouring. They have two out-stations, and despite many trials have much to encourage them. A remarkable work has opened up Yuanchow Fu around Pinghsiang Hsien, the afore-mentioned coal district. Here there are five out-stations and a large number of persons attending the services. Nanchang Fu, the capital, was occupied by the China Inland Mission in 1898. Though the city work is difficult, there are encouragements in the country.

Boarding-schools for girls have been started in Kanchow and Chian, also day schools for boys in several places. The securing of a small sanatorium on the hills near Kanchow and Yunghsin has been a great boon to the workers in the south and west.

3. The Fu river district.—This district was allotted to the German-China Alliance Associates of the China Inland Mission as an extension of their field in Chekiang. Fuchow Fu was first occupied in 1899, since which time three other stations have been opened.

Altogether, the China Inland Mission has in the province 26 stations with 66 out-stations, over 30 of which are in walled cities. There are 91 chapels and 92 foreign workers, including wives, with 131 Chinese helpers. The communicants have doubled during the last five years, and now number 1618, while probably some 4000 persons regularly attend the services.

THE PROVINCE OF ANHWEI

By the Rev. J. J. COULTHARD, China Inland Mission

THE province of ANHWEI receives its name by a combination of the first half of two of its most important cities, viz. Anking, the capital, and Hweichow, a city in the extreme south of the province. In the same way the provinces of Kiangsu, Kansu, and Kweichow obtain their designation.

The province is in form an irregular oval. Its area is 54,810 square miles, which is considerably larger than the State of New York, and slightly in advance of the area of England if the principality of Wales be not included. Its population is given by *The Statesman's Year-Book* as 23,670,314, or the same as that of Austria. The province is unevenly divided by the river Yangtse; two-thirds of its area lying to the north and one-third to the south of that mighty river. This natural division is somewhat remarkable, for it also marks the distinction between the nature of the country and the condition of its people. The northern portion is comprised of a plain, with productions akin to those of Honan, and supports a people more brusque and simple than their more polished neighbours who occupy the mountainous district to the south of the river, where the country is as beautiful as it is fertile.

Geography.—The major portion of the province is drained by two rivers—the Yangtse, with its tributaries, and the Hwai. In the extreme south there is another river which crosses the borders of the province into Chekiang, 35 miles below the city Hweichow, and, joining the Tsientang river, empties itself into the Hangchow Bay. The Yangtse is too well known to need description; suffice it to say that among the important cities which it passes as it travels in a north-easterly direction towards the sea are Anking, the capital of the province, Chihchow (which is about two miles from the river's bank), Tatung, Wuhu, and Taiping.

The river Hwai is historically famous, as being one of those waterways regulated by Yu, a statesman who lived in the reign of Yao, 2357-2255 B.C. At that time the Empire was so devastated by flood, which was the result of bad drainage, that agriculture was well-nigh impossible. Yu was employed by the Emperor Yao "to bring order out of chaos," and so earnestly did he devote himself to his task, that it is said that though he passed his own door three times during the eight years in which he was engaged in this enterprise, he never entered his home. The waters of the Sha, flowing from Honan, join the Hwai near to Chengyangkwan, and passing through the north of the province enter the Hongtse Lake, and flow thus into the Grand Canal near Tsingkiangpu.

There are a number of lakes in the province, the largest of which are the Hongtse in the north-east, and the Chao in the centre of the province. The lakes near Taiping abound in water-fowl, and are the winter home of the wild geese which forsake the north of China in the late autumn. During the summer, when the Yangtse is at its highest, many marshes and low-lying lands become flooded, giving the appearance of large lakes.

The city Chihchow (Chih meaning a lagoon) takes its name from the aspect of the country at such a time, for during high water the whole land is inundated for miles, right up to the walls of the city.

Reference has already been made to the diversified nature of the province north and south of the river. In the north a large plain of alluvial soil covers the country, which soil has in some districts been greatly impoverished by the sandy deposits precipitated by the muddy waters of the Yellow River, which have at times flooded these parts of the country. In the mountainous and well-wooded districts, which are chiefly to the south of the province, the scenery is most beautiful, especially in the spring, when the mountains are covered with azaleas of every hue, and in the autumn, when the tints on the trees—notably the Candle Tree—are most lovely and variegated. The inhabitants of the northern portion are much poorer than those of the south, and often find it most difficult to support life at all. In years of scarcity many tramp the country from place to place begging, or form banditti to rob their more prosperous countrymen.

Before the great Taiping Rebellion the province was reputed to have a population of 39,000,000 people; but the inhabitants were so decimated, both by the rebels and imperialists, that it is reported that not more than 9,000,000 people survived. Since that time, however, the country has somewhat recovered, and has been largely repeopled by immigrants from the provinces of Honan and Hupeh, so that the estimate of 23,000,000 as the population of to-day may be regarded as fairly correct.

The natural productions are tea—that grown at Hweichow and Luan Chow being far-famed—rice, wheat, barley, millet, buckwheat, sorghum, cotton, hemp, tobacco, varnish (from a tree), colsa oil (from a plant), ground nuts, beans, turnips, mulberry trees, camphor (from the camphor tree), opium, and dates. The camphor trees when fully grown attain to a great size. Rice is extensively grown in the neighbourhood of Wuhu, which is the great emporium for this grain. Although the tea trade at Hweichow was almost paralysed for a time by the foreign competition, especially that of Ceylon, it more recently has revived somewhat, though it cannot in any way compare with the prosperous condition of former days. The black tea is sent to the Hankow market and the green to Shanghai.

Owing to the superstitions of the people little has been attempted in the way of mining. Surface coal is, however, obtained, and as superstition dies and ignorance is overcome, the rich resources of the earth will doubtless be developed.

Salt is an important article of commerce and yields the Government a large revenue. The official article, however, is so coarse, and mixed with so much earth and other adulterating mediums, that it is scarcely edible. The consequent temptation to procure the contraband article, which is far superior, is too great to be resisted, and the coolies who return from Kiangsi, whither they have carried rice, do not fail to smuggle salt. As many of the smugglers on the Yangtse are most daring, the officials find prudence the better part of valour, and submit to the inevitable for a financial consideration.

From a foreign standpoint the manufactures are not very important, if ink (erroneously called "Indian" ink) be excepted. This ink is made in the prefecture of Hweichow, and forms an important industry, which is known far and wide. Sun and moon dials are also made in the same district, some of which are quite ingenious and elaborate. Lacquer ware is also another of the manufactures of this province, and paper of a tough nature is made in Fengyang.

The city of Hweichow is also famed for its bankers, many of whom travel throughout the country in pursuit of their calling, a custom which has given rise to the saying, "It is impossible to do business without a Hweichow man." Before the rebellion this city was fabulously rich. It is said that at one village with 200 families there were 100 families each of which was worth a million. Hence the local saying, "Everybody millionaires," or "As rich as Crœsus."

This was in striking contrast to the poorer classes in the north, where the inferior soil was often quite insufficient to support its population, who seldom knew what it was to satisfy their hunger. In this province, as in London and other great cities, extremes meet.

Protestant missionary work was commenced in this province in 1869. As soon as the China Inland Mission had established itself in the province of Chekiang and Kiangsu, Mr. Hudson Taylor decided to commence work in ANHWEI, and this was the second of the eleven then unevangelised provinces to be opened to the Gospel. Mr. Meadows, who had had six years experience in other parts of China, was appointed to undertake this pioneer effort. He was accompanied by Mr. Williamson, and the story of their hardships and difficulties, which in Anking culminated in a riot, have been told elsewhere. Patient and persevering effort, however, gradually won the day, and a settlement was eventually obtained in the capital, Anking, other stations being subsequently opened both by members of the Mission and its Chinese helpers.

For the first sixteen years the China Inland Mission was the only Society at work in the province, and hard, uphill work it was. At the close of that time, however, it was possible to report that there were 5 stations, with 6 out-stations, worked by 14 missionaries, assisted by 8 native helpers, while there were 170 communicants. From that time other Societies entered the province, and the work entered upon new stages of development.

Summarising the work of the China Inland Mission up to date (1906), there are 12 stations, 29 out-stations, and 46 missionaries, assisted by 68 Chinese helpers, while 1108 persons have been baptized from the commencement. It is worthy of note that while the number of missionaries has trebled, the number of native helpers has octupled, and the Christians sextupled. The work in this province has always been regarded as one of the most difficult and humanly discouraging; so much so, that the province has earned for itself the sobriquet of "dark Anhwei."

Reviewing the stations of the China Inland Mission in the chronological order of opening: Anking was opened in 1869, but the work in this city was handicapped for some years by the frequent though inevitable changes in the *personnel* of the workers. The present outlook, however, is full of hope and encouragement. In this city is situated the China Inland Mission Training Home for its newly-arrived male workers from the homelands.

At the out-station of Tatung there are many inquirers, while at another centre, where the work is self-supporting, an old ancestral hall is used as the chapel.

In the Anking district there are three organised Churches, while 178 persons have been baptized from the commencement.

At Wuhu work was commenced by the China Inland Mission in 1874, and was, until 1894, in charge of Chinese helpers, at which date a resident missionary was appointed. The Church at this centre, as has been the case with Anking, has supplied both helpers and servants to other stations and other missions.

At Chihchow missionary work was commenced by the China Inland Mission in 1874, but the results have been most discouraging.

Ningkuo Fu was opened by the China Inland Mission in 1874. At this centre the work has passed through varying seasons of revival and prosperity, with times of trial. At the present time the prospects are most encouraging. There are ten chapels, all built by local Chinese subscriptions, in the country districts around this centre. In all there are nine organised Churches, while over 300 persons have been baptized from the commencement. Kwangteh Chow was originally opened in 1872, but had no resident missionary until 1890. For ten years the work was hard and unfruitful, but more recently careful individual attention, rather than general preaching, has given encouraging results.

Hweichow was opened in 1875, and was for ten years in the charge of Chinese helpers. Although much persistent ploughing and sowing have been attempted, the results have been somewhat disappointing. Chengyangkwan, the large and important port on the Hwai river, was opened in 1887. This centre has a large floating population, and it can hardly be expected that the work done among a people who are constantly coming and going should be able to show the statistical results connected with labour among a more settled people. It is perhaps the hardest station of the whole province on this account, but dogged and persistent work has been carried on for now nearly twenty years.

Laian was opened in 1889. The work in this district was formerly carried on from Kucheng, a day's journey distant, at which centre, in 1882, the first converts, who were of a most promising character, were baptized. The unsettled state of the country made it desirable, however, that the workers should reside in the city, Laian, whence they moved in 1889. At this station nearly 200 persons have been baptized since the commencement.

The work at Luan was commenced in 1880 by Mr. John Reid, who also opened Chengyangkwan. Many years of faithful labour were given to this centre by Mr. and Mrs. John Darroch.

Kienping was made a separate station in 1884, though it had been for a time associated with Ningkuo Fu. The attitude of the Roman Catholics and the litigious spirit of the people have made work very difficult.

Taiho was opened in 1892, in which city and three other places evangelistic work is continually carried on. In one of the out-stations a Christian teacher takes charge of the work at his own expense.

Yingchow was opened in 1897, and has one central and two country preaching places. At one centre the property was given to the Mission by the Chinese Christians.

Reviewing the work of other societies in chronological order, we begin first with the American Methodist Episcopal Mission, which commenced work in the province in 1885. Its present workers are resident at Wuhu. Unfortunately we have not received any report from this Society, so cannot give details. Dr. Hart's work is well known and highly appreciated by both foreigners and natives. He has a well-fitted hospital, and is fully occupied with his medical work all the year round.

The Foreign Christian Missionary Society of the U.S.A.

(Disciples of Christ) began work in the province in 1888, and now has (1906) four stations and five out-stations, in connection with which there are nearly 300 communicants. The evangelistic work is carried on in eight chapels, and the educational work, with five day schools. There are also three hospitals and four dispensaries, under the care of two foreign physicians and five helpers. The central stations are Lüchow, Chuchow, and Wuhu. The Native Church Extension Fund has greatly aided new centres in securing property, and a "farm colony" with land and house in Kwanwei, CENTRAL ANHWEI, is worked. The Chuchow church has sent its own native missionary to the city of Pochow, in the north of the province.

The next Society to enter the province was the Christian Missionary Alliance, which began work in 1890. It has five stations and one out-station. There are 116 communicants and six street chapels, in which daily preaching of the Gospel is carried on. Its educational work is conducted in four day schools, one girls' boarding-school, and one women's Bible training school. For some years the work of this Mission was severely handicapped through lack of workers. Now, being under the helpful supervision of Dr. R. H. Glover, the outlook is more promising. Its central stations are Wuhu, Wanchi, Nanling, and Tatung.

The next Society to enter the province was the American Presbyterian Mission. It commenced work at Hwaiyuen, which was opened as an out-station of Nanking about 1895-96. This Mission has as yet no organised churches in the province, the work being connected with the churches in Nanking, Kiangsu. There are two out-stations where regular work is carried on, and some eight or ten cities and large market towns which are frequently visited. Thirteen persons have been baptized from the commencement. In the province this Mission has one hospital and one dispensary, under the charge of a foreign doctor and two native assistants. Its educational work is conducted by three day schools, two for boys and one for girls, and a training-school for women. So far the work of this Mission in the province has got little beyond the laying of a good foundation.

The American Church Mission commenced work in the city of Anking in the year 1895, at which centre it has three out-stations. There are two organised churches, with 128 baptized members. There is also one boys' school, of middle grade, where English and other branches of Western education are taught. Other schools of a primary nature are to be started this year (1906), two for boys and one for girls.

This Mission commenced its medical work in the province with a small dispensary in 1895, but erected a hospital at a cost of $5000 in 1901. This hospital contained 30 beds, and has had an average of about 365 patients a year. In the dispensary some 5000 new cases and 6000 return cases are treated annually. The medical staff includes 2 physicians, 1 missionary trained nurse, 3 trained and 7 untrained native assistants. A new hospital for men and women, with 100 beds, is in course of erection, and will be one of the largest and best-equipped Mission hospitals in China, the total cost being estimated at about $50,000, Mexican, including equipment. The hospital has in the past been in a large measure self-supporting.

The American Advent Christian Mission commenced work in the province in 1900, when the Rev. Charles Beals, formerly connected with the Christian Missionary Alliance, returned to China. The work of this Mission is principally north of the Yangtse, where they have one station and five out-stations, with 215 church members, 6 native pastors, and 4 other helpers. Its educational work is carried on by six schools, one of which is a Bible school.

At Wuhu the Misses Oviatt are engaged in an independent work among the women and children, in which they are most ably assisted by a Chinese helper, who is one among a thousand. He has won golden opinions, and is a most valuable gift from God to the work of these two ladies.

Name of Society.	Year of Report.	Year of Entry.	Foreign Workers.	Native Workers, Male and Female.	Stations.	Out-stations.	Communicants.	Adherents.	Educational.				Medical.	
									Day Schools.	Pupils in Schools.	Boarding Schools, etc.	Pupils.	Hospitals and Dispensaries.	Patients in Hospitals and Dispensaries.
China Inland Mission . .	1906	1869	46	68	12	29	652	...	5	83	2	25	3	...
American Methodist Episcopal .	1906	1885	4	6	...	...	130	138	5	71	...	...	1	...
Foreign Christian Mission . .	1906	1888	17	23	4	5	289	200	5	64	...	...	7	17,555
Christian and Missionary Alliance	1905	1890	14	17	5	1	116	66	4	78	2	50	...	...
American Presbyterian Mission .	1906	1895	8	5	1	2	13	36	2	19	1	...	2	...
American Church Mission . .	1906	1895	5	12	2	...	128	372	3	...	1	...	2	...
American Advent Mission .	1906	1900	3	10	1	5	215	125	5	150	1	...	...	...
Independent			2	1	...	...	...	...	...	...	...	...	...	...
			99	142	25	42	1543	937	29	465	7	75	15	17,555

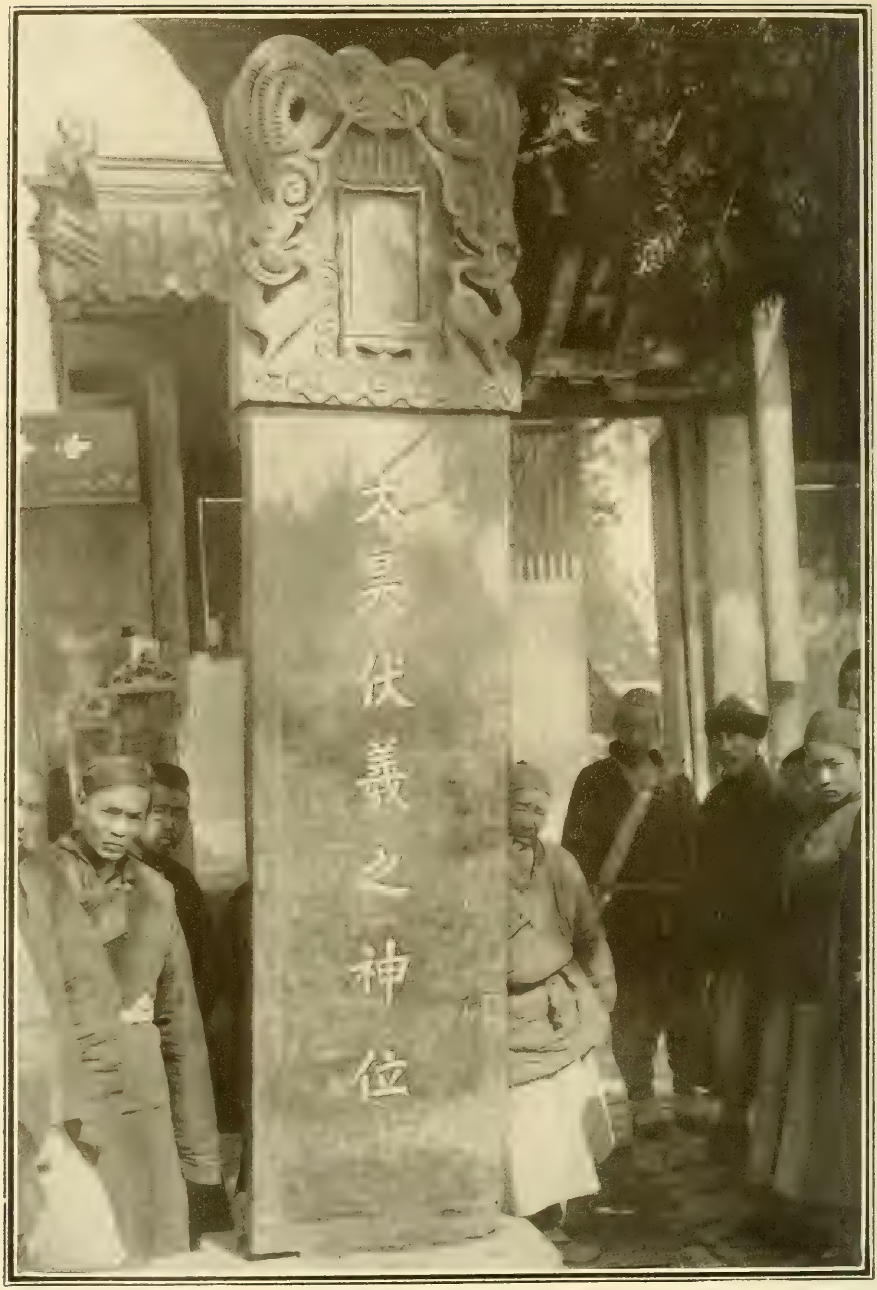


Photo by *Dr. G. Whitfield Guinness.*

MEMORIAL TABLET TO FU HSI.

One of the Memorial Tablets erected to Fu Hsi, the mythical ancestor of man, the reputed author of music, writing, marriage, etc. At the Temple at Chenchow, Honan– the T'ai Hao-ling (see illustration on page 159)—a great festival in his honour is held every spring when thousands of people come from long distances to worship at his shrine. It is called the "T'ai Hao-ling festival." At this season over 70,000 women enter the guest-hall of the China Inland Mission premises, and an equal number of men. *To face page* 149.

THE PROVINCE OF HONAN

By G. WHITFIELD GUINNESS, B.A., M.B., China Inland Mission.

THE area of HONAN is 67,940 square miles, and its population 35,316,800, with an average of 520 persons per square mile. Its longitude extends from 110° 20′ to 116° 60′ east of Greenwich, while its latitude is about the same as North Africa, Palestine, South California, and the north of Florida.

Populous, accessible, fertile, and with a good climate, the province of HONAN forms an important sphere for missionary labour.

With one-fourth the area, it surpasses the collective populations of the three northern provinces of China—Kansu, Shensi, and Shansi.

The density of population in Kansu averages 82 persons to the square mile; in Shensi and Shansi it is 111 and 149 respectively; while in HONAN it rises to 520 persons in a similar area. The most populous district in Europe is Belgium, "the small country of large cities," which crowds 6,000,000 people into its 11,373 square miles, giving an average of 550 to the mile, only just surpassing the density which HONAN maintains over a vastly larger area.

HONAN is larger than England and Wales, its 67,940 square miles being somewhat in excess of the united area of England and Switzerland. It is irregularly triangular in shape, the vertical base of the triangle being placed to the east. The north-west and south-west sides of this triangle are mountainous, the remainder of the province being a remarkably flat plain crossed by rivers running at right angles to the mountain ranges as they pursue their easterly course to the Grand Canal or Yellow Sea.

From north to south the province is about 460 English miles in length, from east to west 430 miles.

Previous to the construction of the Ching-han railway, Honan had three connections of commercial importance.

(1) South-east from the mart of Chowkiakow there is a continuous waterway *viâ* the Sha and Hwai rivers, the Hungtse lakes, and Grand Canal to Chinkiang on the Yangtse.

(2) South-west from the mart of Shae-k'i-tien there is water connection *viâ* the T'ang river, which unites with the Peh Ho and flows into the Han, thus bringing the province into connection with Hankow and the Yangtse valley. The T'ang and Peh rivers are navigable for small boats all the year round.

(3) North of the Yellow River the important mart of Taokow is connected with Tientsin by means of the Wei river. Taokow is 400 miles (1200 li) distant from Tientsin.

The importance of these water communications will be appreciated when the cost of freight by land and water is compared, that by land being from "twenty to forty times as high as the usual standard on those rivers which are easily navigable."[1]

Roads from these three centres cross the province and unite at Honan Fu to form the main trunk road to the north-western provinces of China, which main road is passable for carts at least as far as Suchow Fu, far in the north of Kansu, 1170 miles (3500 li) distant from Honan Fu.

Baron Richthofen called Honan Fu "the Gate to the North-Western Provinces and Central Asia," and he pointed out the importance of railway communication at such a spot. A railway is now under process of construction from Kaifeng Fu to Honan Fu, crossing the main Hankow-Pekin (Ching-han) line at Chengchow, thus bringing this

---

[1] Baron Richthofen.

"Gate to Central Asia" into immediate connection with the Yangtse valley on the one hand, and with Tientsin and the sea on the other.

Conceive a vast plain bordered by mountains on its western side, and crossed by streams running at right angles to these mountain ranges; a plain unrelieved by undulating hill, green in the season of growing harvest, but brown for the rest of the year, the central part buried in sand and loess deposit brought down by the Yellow River; conceive this plain dotted over with cities, towns, and villages, and crossed in every direction with brown earth roads, wide in the north and centre, and narrow and paved in the south, teeming with a hardy farming population, and you have a picture of HONAN south of the Yellow River.

North of the Hwang-ho the scenery is more beautiful. The region of Hwaiking Fu and Chinghwa Chen has been described as one of the most beautiful spots in the plains of China. "A perfect garden, rendered park-like by numerous plantations of trees and shrubs. The soil is very fertile. The luxurious growth of the cereals recalls to mind the richest agricultural countries in Europe. Numerous clear streams descend from the Tai-hang Shan, and the inhabitants make the amplest use of them for irrigation."[1]

Eight provinces border on HONAN:—

On the north, Shansi and Chihli; on the south, Hupeh; on the east, Shantung, Kiangsu, and Anhwei; on the west, Shensi and Szechwan.

There are eight principal rivers:—

1. The Chang river, from Shensi, follows a long course, to empty itself into the Grand Canal not far from Tientsin in Chihli.

2. The Wei river, which gives the name to Weihwei Fu. On the banks of one of its tributaries stands the prefectural city of Changte Fu. It flows into the Grand Canal.

3. The Tsin river, flowing south from Shansi, crosses the border above Hwaiking Fu, which stands on its banks. It flows south-east into the Yellow River.

---

[1] Baron Richthofen.

4. The Hwang Ho,[1] or Yellow River, nearly 2500 miles in length, draining an area of 47,500 square miles, forms the boundary between Shensi and Shansi. It turns abruptly eastward at its point of junction with the Wei, and after passing 7 miles to the north of Kaifeng Fu it flows east and north-east through Chihli into Shantung and the Gulf of Pechihli. It is very difficult of navigation. Vast sums of money have been spent to construct powerful dykes, and the treacherous banks in some places have been stone-faced to prevent them giving way and thus flooding the adjacent country. This work, which was formerly in the hands of the Ho-Tao or Governor of the River, is now entrusted to the Provincial Governor.

5. The Lo river, from the mountains bordering on Shensi and Honan, flows in a north-easterly direction past Honan Fu into the Yellow River.

6. The Sha river collects the water flowing from the mountains in the west centre of the province. It flows eastward past Hiangcheng Hsien, Yencheng, Chowkiakow, Yingchow Fu to unite with the Hwai river at Chenyangkwan. From thence it passes *viâ* the Great Lakes into the Grand Canal.

7. The Hwai river drains the south-eastern part of the province, the neighbourhood of Kwangchow. It flows in a north-easterly direction to join the Sha.

8. The Peh and T'ang rivers flow southward, to join the Han river in the south-west of the province.

---

[1] "200 li east of Honan Fu the Yellow River is 1½ mile wide. The southern shore is steep, the northern is flat and indistinct. The river is navigable from Lung-men-k'eo (90 li north-east of Kaifeng Fu) to Mengtsin Hsien, a city 40 li north-east of Honan Fu, a distance of 125 miles. The navigation is difficult on account of shoals and the swiftness of the current. The embankments of the river being made of fine sand are difficult to keep in repair, and disastrous floods have been caused by the water breaking through at some weak point.

"In 1848 it broke through at Laoyang Hsien. In 1868 a rupture occurred near Chengchow, 150 li from Kaifeng Fu. In 1869 it recurred and submerged a region 200 li square, comprising Chengchow, Chong-mu Hsien, Wei-chuan Hsien, T'ung-hsü Hsien, and Ch'ï Hsien.

"Lasting damage was done, as the inundated country was covered with sand and rendered unfit for cultivation of grain. The damaged embankment has been repaired by the Government at a cost of two million taels. It is the region composing the right bank of the river, a few miles below Sï-shui Hsien, which is chiefly exposed to danger."—BARON RICHTHOFEN.

North of the Yellow River an apparent range of mountains extends for 400 miles (1200 li), which is known as the Hang-shan. In reality it is not a range of mountains at all, but is the descent of the uplands of Shansi to the plain of HONAN. A belt of low hills intervenes between the foot of these uplands and the plain. These hills form the site of important coal mines, and produce "excellent anthracite, clean, lustrous, and solid." The Chinese mines are cylinders of five feet diameter running down to depths varying from 120 feet to 400 feet.

The Sung Shan, one of the "Five Sacred Mountains" of China, is situated to the north of Ruchow in the west. It is about 7000 feet in height. The region of Ruchow, Honan Fu, and Hwaiking Fu is rich in agricultural and mineral produce. South of Honan Fu is the famous Long-Men or Dragon Gate. Here the Yi-ho flows northward to join the Lo river. The mountains, which form the sides of the Gateway, contain numerous caves which have been hewn out of the solid rock. Thousands of Buddhas, large and small, line the interior of these caves, and a gigantic figure is cut into the mountain side without. Temples abound amidst beautiful scenery. Hot springs also add to the interest of this neighbourhood.

The Fu-niu-shan is another important range of mountains, being the eastern termination of the great Kwen-luen range of Central Asia.

In the south-east of the province there are numerous ranges of hills and mountains extending from west to east. Amongst them the Shwang-ho Shan is of interest. The inhabitants of this district—the Kwangchow district—believe that the souls of the departed dwell there. Hence they have built hundreds of rooms at considerable cost to provide a suitable dwelling for the souls of departed friends.

Though situated in the same latitude as North Africa and the Southern States of North America, HONAN has a cold and bracing winter, the thermometer at times registering 7° below zero. December and January are the coldest months. The summer is hot, the temperature rising to over 100° Fahrenheit in the shade. The rainy season falls in July.[1] For the rest of the year there is comparatively little rain; brilliant sunshine and blue skies recall the Riviera and South Italy.

HONAN produces an abundance of food of all kinds. In the time of wheat harvest, the plain presents the appearance of a sea of colour extending to the horizon in every direction. Wheat, barley, peas, beans, rape seed, and sweet potatoes constitute the first crop; cotton, Indian corn, millet, *kaoliang*, beans, and hemp the second. Apples, pears, peaches, plums, persimmon, and grapes of poor quality are found. With the exception of the persimmon, the fruit is somewhat hard and tasteless. The willow tree is a very marked feature of the plain. The elm, the mulberry, and oak and small fir trees are found in various districts. In the neighbourhood of Lushan Hsien is found an oak tree whose leaves supply food for the silk-worm. Lushan is largely known for its trade in "wild silk." The thread is sold at a little less than a tael per catty (3s. for 1⅓ lbs.).

Salt is plentiful in the neighbourhood of the Yellow River. Amongst the manufactures, silks and satins occupy a prominent position; drugs, felt, paper, ox glue, leather, catgut, string, iron and brass work, silver, steel, pottery, and other industries are carried on.

In HONAN the people state that the use of opium commenced sixty years ago. The cultivation of the poppy began thirteen years after the introduction of the drug. The progress in this cultivation has been considerably extended, and native opium is now largely used.

The quality of opium varies. The best is known as "Kwangtung" opium. This comes from India; the second quality is supplied by Kansu; the third by Shensi; the fourth by Honan and Shansi; and the fifth by Szechwan and Kweichow. Szechwan opium, being the cheapest, is widely used. Its price varies from 400 to 500 cash per ounce. The Honan drug is from 500 to 600 cash; Shensi, 800; Kansu, 900 cash to 1000 cash per ounce. Foreign opium costs as much as from 800 to 1600 cash for a similar quantity.

---

[1] "Rain is very scarce and unevenly distributed. It is quite common to go six and eight months without rain. The heavy rainfalls take place in June and July; but there is not, properly speaking, 'a wet season,' such as is common in other parts of China, where the air is heavy with moisture and it is impossible to keep clothing dry."—SLIMMON.

The coalfield of Lushan and Ruchow forms a plateau a few hundred feet high and twenty-three miles broad. It separates the valleys of the Sha and Ru rivers. Very little lump coal is produced in this field, but it is a "caking and coking coal of tolerable purity." The greatest depth at which the Chinese work is 400 feet. North of Honan Fu is a considerable coalfield which supplies the railway.

Flooding of the mines had rendered this work difficult. Two thin seams of coal have been passed, but the main seam still remains to be worked, 50 feet below the 500 feet depth already reached. There are Chinese-worked mines in the neighbourhood of Kong Hsien, Mih Hsien, and Pao Hsien, with an output of 20 tons per mine every ten days.

The peoples of China exhibit considerable variation of character. The Canton merchant and Shansi banker are found far beyond the limits of their own provinces in many of the important cities of the Empire. The Honanese, on the other hand, do not care for travel.[1] Their view of the world is limited by their own horizon. The majority are farmers—somewhat rude and uncouth in manner, easily roused to anger, quick to take offence. They are of an independent turn of mind, and will not brook reproof; very conservative, they do not welcome foreign innovation. In certain districts the anti-foreign feeling runs high, and the people would rejoice if all "barbarians" were expelled. In other districts they are very friendly, and welcome the stranger in their midst. They are distinctly intelligent, and are often marked by strong individuality.

Poverty and squalor prevail; the people are indifferent to discomfort and dirt, and apparently lack the enterprise necessary to ameliorate their own condition. The cold of winter is met without any warming apparatus. They add warm clothing, but as their garments are rarely washed their condition at the end of winter can be better imagined than described. A common proverb runs: "A Hupeh man unless he has cleansed his feet does not sleep at night; a Honan man unless he fords a river never washes his feet."

---

[1] Many of the craftsmen, however, in Shansi are Honanese.—Ed.

This principle runs through everything: roads, houses, people, animals, all suffer from neglect. The land is well tilled, however, and the harvests are good. The people generally ascribe the blessings of harvest to God. "Trust in Heaven for food" is an everyday proverb. In this respect they contrast favourably with their neighbours in the north. They are not devoted to idolatry, and temples are everywhere falling into disrepair.

Though opium-smoking is general in the cities, the farming population is comparatively free from the vice. Hence they are a strong race of men, and being inured to hardship, they make good soldiers. Simplicity and reliability form good soil for "the seed of the Kingdom," and rich fruit may be expected in days to come.

In spite of the conservative nature of the people of HONAN, development is apparent in many directions. In Kaifeng Fu, the capital of the province (a former capital of the Empire), schools for Western learning are established. The "Kao-teng-hsioh-t'ang," or college, was opened in 1902. It affords accommodation for 180 students, who are kept at Government expense. Only those who are selected by the educational authorities can enter. The course embraces both Chinese and foreign subjects. Mathematics, geography, grammar, and languages (English, French, and Japanese) are taught. There are in addition the intermediate (Chong-hsioh-t'ang) and the junior (Siao-hsioh-t'ang) schools, and recently other schools for selected candidates have been established. The best students from the College are sent to Peking to complete their studies.

Photo by *Dr. G. Whitfield Guinness.*

A MODERN SCHOOL.

The building in the background is a Temple at Chenchow, Honan, turned into a school. Similar transformations are taking place all over China.

To face page 156.

The Imperial Chinese Post is rapidly extending throughout the Empire. It now carries the Government mails. The branch at Kaifeng Fu controls 72 offices and 35 box offices. There are also thirteen telegraph stations in the province: at Kaifeng Fu, Yencheng Hsien, Chowkiakow, Sinyang Chow, Chengchow, Honan Fu, Shanchow, Chinghwa, Weihwei Fu, Taokow, Changte Fu, Nanyang Fu, Kingtzekwan. The cost of messages between the above places is 20 cents (about 4d.) a word. From Honan to Shantung, Hupeh, Chihli, Shensi, costs 26 cents a word; from Honan to Canton, Kweichow, Kwangsi, Chekiang, Anhuei, 38 cents a word; from Honan to Kiangsi, Kiangsu, Shansi, Szechwan, 32 cents a word; and from Honan to Yunnan and Fukien, 44 cents a word.

The military encampment at the capital comprises 8000 foreign drilled troops, 250 cavalry and an artillery corps. The German manual of drill is used; all arms are modern, the troops being supplied with the Mauser rifle. A Military School has been built near the railway station.

The mint has now been in operation for more than a year. In 1905 a large building was erected with three or more presses. The daily output of copper coins amounted to 400,000. A foreign manager is in charge of the work.

The Compagnie Impériale des Chemins de Fer Chinois built the line known as the Ching-han Railway, running from Peking to Hankow, a distance of 1215 kilometres or 755 miles; this line crosses the province of HONAN from north to south. The Yellow River is spanned by a bridge two miles in length. Owing to the treacherous nature of the bed of the river, the engineering difficulties encountered in the course of construction were very great. The Chinese looked upon it as a battle between the "River God" and the foreigner, and really prophesied that the bridge would be destroyed. The difficulties have been surmounted, however, and the "Yellow River Bridge" is an accomplished fact.

Work on the bridge commenced in April 1904. It was completed in December 1905. The first train crossed in June 1905. The length of bridge is 3010 metres or 2 miles. The weight of metal used was 11,347 metric tons or 11,168 English long tons.

The length of the tunnel on south embankment is 320 metres or 350 yards. In the course of construction the following were used:—940 steel tubes filled with concrete; 103 piers containing 7510 tons of cast steel, and trusses containing 3760 tons of wrought steel. The total cost was two million taels of silver. The express journey northward from Hankow to Peking takes about 36 hours for the 754 miles. In a short time it is hoped that daily trains will be run in this time. There is one express train run every week. The bridge is situated 334 miles from Hankow and 420 miles from Peking.

Cross lines are being constructed: one from Kaifeng Fu to Honan Fu, crossing the main line at Chengchow. The Kaifeng-Chengchow portion is to be opened immediately. The Honan Fu line will take a year or two to complete, owing to the mountainous nature of the country traversed.

The Peking Syndicate line is situated about 40 miles to the north of the Yellow River. It runs westward from Taokow on the Wei river to Pehshan near Tsinghwa Chen, the region of the coalfields. Taokow is the mart for Tientsin, 400 miles distant, with which it is connected by water. This line is 92 miles in length.

Historically the province of HONAN is interesting, it having been the seat of the Imperial Government more frequently than any other province, as will be seen by the following table:—

2180 B.C.	Hsia dynasty.	Capital	Taikang.
1766 B.C.	Shang dynasty.	„	Kweiteh Fu.
781 B.C.	Chou dynasty.	„	Honan Fu.
25 A.D.	Eastern Han dynasty.	„	Honan Fu.
280 A.D.	Tsin dynasty.	„	Honan Fu.
904 A.D.	T'ang dynasty.	„	Honan Fu.
960 A.D.	Sung dynasty.	„	Kaifeng Fu.

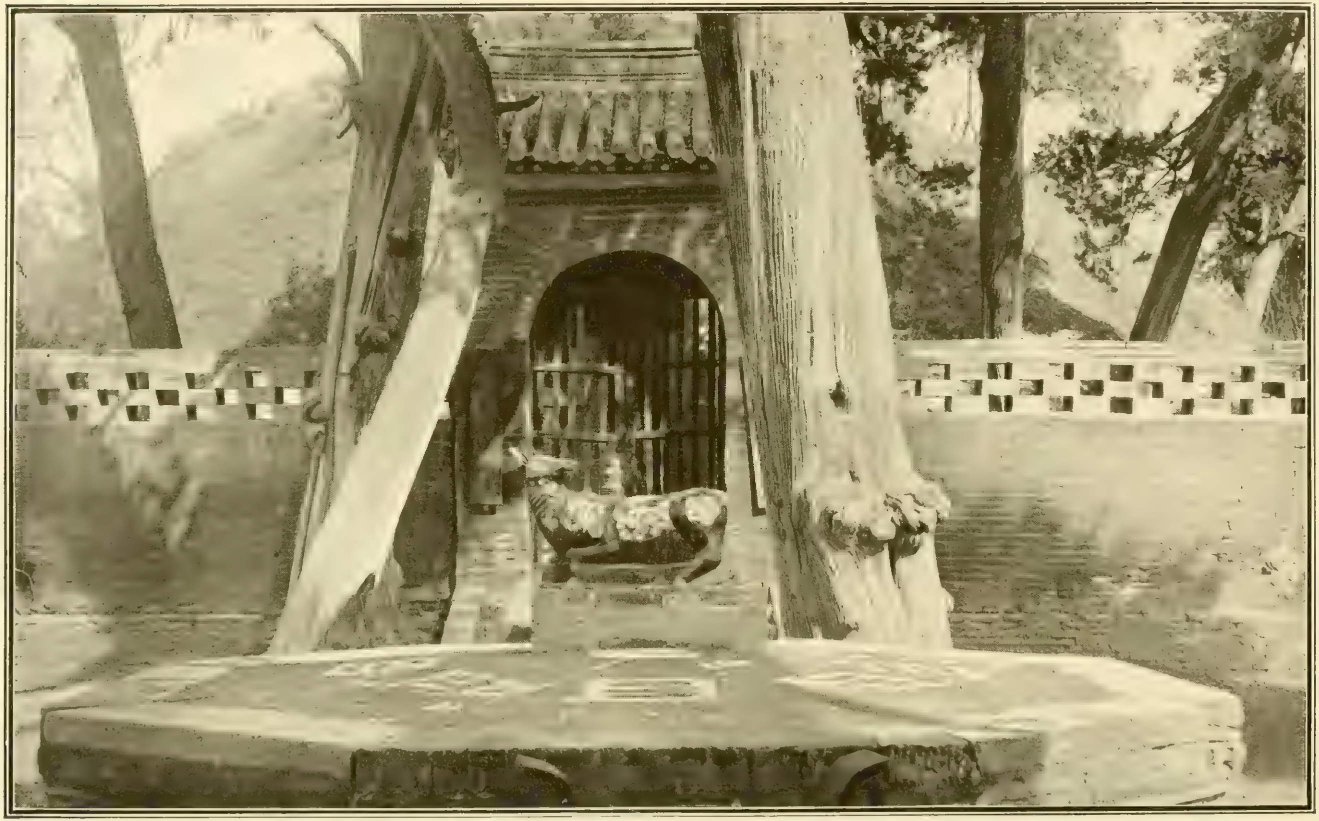


Photo by *Dr. G. Whitfield Guinness.*

THE TOMB OF FU HSI OR T'AI HAO-LING.

Fu Hsi, the legendary founder of the Chinese polity 2852-2738 B.C., also called T'ai Hao, is said to have established the laws of marriage, constructed musical instruments, and generally introduced civilisation. To aid him, Heaven is said to have ordered the rising of the Dragon Horse (Long-ma) from the Yellow River with a scroll of mystic diagrams (T'aikit'u) on its back. From these he deciphered the system of written characters, etc.

The mound or tomb can be seen behind the wall, the Dragon Horse with horns and "fire coming from its mouth" in the centre, and the Pa-kwa T'ai (the Eight Diagrams or Symbols)—the basis of philosophy and divination, etc.—in the foreground on the octagonal platform. **See illustration on page 149.** *To face page 150*

Fu Hsi, the first of the "Five Rulers," whose date, according to Chinese records, goes back to 2953 B.C., is supposed to be buried at Chenchow Fu. His dynastic appellation was T'ai Hao, and every year a festival is held in his honour, known as the T'ai-Hao-ling—the word "ling" meaning imperial mound or tomb. From far and near people crowd to the reputed site of his grave.

From him the Chinese date the ceremony of marriage, the slaying of animals to make clothing, writing, and the commencement of learning, also music. He is reputed to be the author of the "Pa-kua," or Geomantic Diagrams.

A circular raised platform has been erected close to the T'ai-Hao-ling, on which the signs of the Pa-kua are inscribed in stone. In the centre is placed the Long-ma, or dragon horse, on which has been marked the sign of the elemental principles according to Chinese theory—the T'ai-ki-t'u. The dragon horse is supposed to have emerged from the water, and the figure of the T'ai-ki was found on its back.

Pien-lien-ch'eng (Kaifeng Fu) has been the scene of prolonged sieges and of desolating floods. Its former wealth and extent are gone, but to-day it is a city 10 Chinese miles across (3⅓ English miles).

The story of the Jewish Community, with its centre in this city, is of great interest and is not fully told yet.

Much interest was aroused when the existence of a community of Jews in Kaifeng Fu, the capital of HONAN, was first made known. An admirable pamphlet on the subject has been published. It is entitled, "A Lecture delivered by Marcus N. Adler, M.A.,[1] at the Jews' College Literary Society, Queen Square House, London, 1900."

The history of Protestant Missions in HONAN begins with the itinerations of two members of the China Inland Mission, Henry Taylor and George Clarke, in the year 1875. They even succeeded in renting premises in Runing Fu, but subsequently were compelled to leave.

---

[1] See Appendix.

It was not till nine years (1884) later that a permanent footing was obtained, when Mr. Sambrook secured premises in Chowkiakow, an important trade centre connected by water with Chinkiang and the Yangtse. The first converts were baptized there in 1887, and to-day there are twelve out-stations in connection with this centre. In 1886 a similar station was opened by Mr. Slimmon in the mart of Shae-ki-tien, in the south-west of the province, a town of considerable commercial importance, connected by water with Hankow. The names of Johnstone, Mills, Slimmon, Gracie, King, all of the China Inland Mission, and Lund are associated with early attempts to enter important cities north and south of the Yellow River, but they were driven forth from Hwaiking, and ejected from Chuhsien Chen.

In 1891 Mr. Slimmon succeeded in opening Hiang-cheng Hsien to the Gospel.

The year 1894 saw the establishment of the work of the Canadian Presbyterian Mission in the prefectural city of Changte Fu. Their first workers had come out in 1888 (four men and one lady). Finding it impracticable to enter the "Fu" cities at once, Mission stations were established in Chuwang and Hsinchen, and these places continued to be occupied till 1900—the year of the Boxer uprising—when both were given up.

In 1902 Weihwei Fu and Hwaiking Fu were occupied, and together with Changte Fu these form the centres around which the work of the Canadian Presbyterian Mission has grown. With 31 foreign workers, 4 hospitals, 6 schools, 406 communicants, and 647 under instruction, their work is rapidly increasing.

In 1895 Dr. Howard Taylor and some fellow-workers of the China Inland Mission opened Chengchow Fu and Taikang Hsien, in both of which places there have been encouraging results.

During 1897 Mr. F. M. Royal of the Gospel Mission, Shantung, paid visits to Kweite Fu in EAST HONAN. Mr. L. L. Blalock has since had the principal charge of the work in that city and in Yungcheng Hsien and Luyi

Hsien. In 1902 Mr. Bostick commenced work in Anhwei. The aim of this Mission has been to put responsibility on the Chinese Christians as early as possible. *No paid helpers are employed.* The Christians have their own places of worship, leased in Kweite Fu and bought in Luyi Hsien, and they look forward to having one in Po Chow before long.

In December 1898 the American Norwegian Lutheran Mission commenced work in the Runing Fu district, SOUTH HONAN. Stations have been opened in Runing, Sinyang Chow, and Kioshan. In the latter place is situated a hospital. One hundred and thirty boys in three schools and forty-eight girls in two schools give promise for the future.

The year 1899 saw the opening of the district of Kwangchow. Mr. Argento of the China Inland Mission, who has laboured there since that date, writes of widespread interest. Already 11 out-stations have been opened, and 10 unpaid helpers and 5 paid assistants are employed. Two hundred and sixty-five have been baptized in this district.

During the same year the Swedish Mission in China, associated with the China Inland Mission, commenced work in Sinan, a city in the north-west of the province, a day's journey west of Honan Fu. The difficulties met with in this neighbourhood have been great, nevertheless 4 stations have been opened, 114 persons have been baptized, and 2 boarding-schools established with 29 pupils. Honan Fu was occupied in 1904.

To Mr. R. A. Powell of the China Inland Mission belongs the privilege of being the first to rent premises in the anti-foreign provincial capital of Kaifeng Fu. He had visited the city in 1899, but it was not till 1902 that he succeeded in securing premises. Since then medical work has commenced with the advent of Drs. Carr and Guinness. A hospital is in process of construction and should be completed before long. Evangelistic work is being carried on in the city. Already 10 persons have been baptized.

The same year saw the occupation of Hsi Hsien by Mr.

Boen of the Independent Lutheran Mission, and Yencheng Hsien was opened by Mr. Lack of the China Inland Mission. The following year, 1903, the Hauge's Synod entered Hsinye Hsien. The hospitals and schools of this Mission are at Fancheng, in Hupeh. For ten years the province had been visited by colporteurs of the Mission. Rev. Th. Himle is in charge of this work. There are 5 out-stations from Hsinye Hsien, and 7 schools with an average attendance of 20 pupils each. Five evangelists are employed and 19 persons have been baptized.

In September 1904 Chengchow was opened by the American Baptists (South). This city is likely to become a treaty port. Being on the railway it is likely to become an important centre. The Mission has of foreign workers, 4 men (one a doctor) and 3 ladies; of Chinese assistants, 2 evangelistic and 1 medical.

At the close of the year 1904 the Free Methodist Mission arrived at the same city. They have 6 workers and are expecting further reinforcements.

The Seventh Day Adventists are working in the south centre of this province. The Augustana Synod hopes to take up work in the near future in a field yet to be determined. The South Chihli Mission has just entered Kaifeng Fu.

The Russian Greek Church are inquiring for premises in Kaifeng Fu also.

Mission	When Founded.	Foreign Workers.	Organised Churches.	Stations.	Out-stations.	Chapels.	Paid Helpers.	School Teachers.	Colporteurs.	Biblewomen.	Unpaid Helpers.	Communicants.	Added in 1905.	Baptized from Commencement.	Schools.	Pupils.	Dispensaries.	Hospitals.	Opium Refuges.	Contributions.
China Inland Mission . .	1884	31	26	11	51	50	27	11	16	7	36	949	163	1,272	13	173	5	1	1	$1148, Mexican (partial return)
Canadian Presbyterian . .	1888	31	...	3	13	...	...	...	...	...	...	406	113	...	4	55 Day-boarders 22 Boarders	...	4	...	$360, silver
Swedish Mission in China in association with C.I.M.	1895	11	4	4	8	4	5	2	3	4	5	109	31	114	2 Boarding	29	2	0	3	...
The Gospel Mission . .	1897	6	...	3	...	...	0	...	...	...	...	50	...	66	...	...	...	...	...	...
Norwegian American Lutheran	1898	9	2	3	6	6	9	9	5	2	...	88	37	103	5	178	1	1	...	$256, Mexican
Independent Lutheran . .	1902	1	...	1	2	...	...	...	...	...	...	3	2	4	...	...	...	...	...	...
Seventh Day Adventists .	1902	5	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hauge's Synod . . .	1903	4	1	1	5	6	6	5	2	2	0	19	7	15	5	140	1	0	0	...
American Baptist (South) .	1904	7	...	1	...	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...
Free Methodists . . .	1905	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South Chihli Mission . .	1906	1[1]	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Augustana Synod[2] . .	1906	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Greek Church just coming to Kaifeng	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Roman Catholics . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

[1] In Kaifeng Fu. More about to arrive.

[2] Just coming. Field not yet settled in Honan.

As the request for statistics was not answered by all Missions in the province, the results are too imperfect to make tabulation into totals of any use.

THE PROVINCE OF HUNAN

By Mr. A. H. Harris, late Acting Commissioner of Customs at Changsha.

Hunan of the present day formed part of that territory known in ancient times as the San Miao Kuo or Kingdom of the Three Aboriginal Tribes. Its early history is full of the reputed deeds of the primitive rulers of China. We find the Emperors Yao, Shun, and Yü celebrated in its annals. Did not the great Shun die while on an expedition against the aborigines of the south, and temples to his honour exist in the province. Is not the grave of his two consorts, the daughters of Yao, to be seen on the isle of Chünshan in the Tungting Lake; coming south to nurse him in his illness and receiving news of his death, they committed suicide in the waters of the lake near to this lovely spot. Does not Hunan's mountain peak, the Nan Yo, possess the ancient and celebrated Tablet recording the pacification of the waters by the Emperor Yü—the Kulou Pei or Deluge Stone, famous throughout China; and an Imperial Commissioner annually proceed to worship before his reputed tomb in the south of the province!

Coming to later times, we find that Hunan formed part of the State of Ch'u, no mean kingdom, under the Chou dynasty (*circa* 1122-255 B.C.). The celebrated Dragon Festival, observed with the greatest *éclat* on the fifth of the fifth month throughout China, owes its origin to the suicide by drowning near Changsha of an early statesman and poet, Ch'u Yuan, author of the

Photo by *Mrs. A. H. Harris.*

GRAVE OF EMPEROR SHUN'S TWO CONSORTS.

O-hwang and Nü-ying, the two daughters of the Emperor Yao, were given by him to Shun, whom he appointed his successor 2317-2208 B.C. Tradition tells how they accompanied their lord to the South, where he died and, weeping over his tomb, their tears falling on the bamboo stems around became transformed into the spots now found on the variegated bamboo. The monarch's grave was near the Siang, Hunan, and this bamboo is called "Siang" bamboo. The tombstone shown above is on the Chünshan Island, Tung-ting Lake, Hunan.

To face page 164.

interesting elegy the Li Sao (*circa* 340 B.C.). Under the Ch'in dynasty we find the name Changsha, or "Long Sand," applied to a large part of the province which was then, *circa* 130 B.C., subject to the Emperor of China. Echoes, historical and legendary, of the wars of the "Three Kingdoms," the San Kuo, are to be heard around Yochow. Still later, in the interests of the last of the Ming Emperors, severe fighting took place at Yochow and in the northern parts of the province. Everywhere, indeed, there is a rich field for antiquarian research. Of its aboriginal populations it is estimated that one-tenth still survive in the hilly districts of the centre, the south-west, and the north-west; extermination, expulsion, and assimilation for hundreds of years have caused the disappearance of the vast majority.

In more recent times the province suffered from the Taiping rebels (*circa* 1854). Entering from the south, they swarmed up the Siang valley, spreading both east and west. Changsha was invested, and for successfully enduring an eighty days' siege it earned the title of "The City of the Iron Gates." When official rule was in general abeyance the Hunan gentry, encouraged by an able Governor, came to the rescue; forces were organised, the Likin taxation system, to defray military expenditure, was initiated, and reorganisation of civil rule took rise. Hence it comes to pass that in every branch of public life we now see a representative, or a committee, of the gentry acting with Government officials, and very powerful is their influence. A local saying, indeed, has it that the Governor's power as compared with that of the gentry is as four is to six. Without the province, in the final defeat of the rebels, Hunanese leaders and soldiers were the backbone of the Government forces. Of the Hunan youth 70 per cent were recruited for the war, and the reputation then acquired has stood by them. In all parts of the Empire Hunan "braves" have been employed. Hardy but turbulent, and yielding submission to none but their own officers, they were the cause of constant broils and were everywhere dreaded. A change is now coming over them: better methods of recruiting, of drill, and higher pay are producing their effect, and the old attitude of turbulent boastfulness is giving place to pride in efficiency. Given good officers, no better fighting material exists in China. As in the military, so in civil life, Hunanese are found in high office throughout the Empire; so much so that at one time of seven Viceroys six were Hunanese. The rise of HUNAN to its present commanding position in China and in the eyes of the Western world dates from this, the Taiping period.

The province as it now is would seem to have been demarcated early in the thirteenth century. The term Hukuang, applying to the whole of the region around the formerly great Tungting Lake, dates from the Ming dynasty, and the term Liang Hu, designating the divided provinces of HUNAN and HUPEH (north of the lake and south of the lake provinces), dates from the times of Kanghsi of the present dynasty. Both terms are used of the Viceroyalty with its seat at Wuchang in Hupeh. The immediate chief of HUNAN is a Governor resident at Changsha, and with him are the usual official hierarchy. The Grain Taotai-ship was abolished in 1905 and its duties vested in the Salt Toatai, who is the Superintendent of Customs at the new treaty port of Changsha.

Geography.—HUNAN is a beautiful province: it abounds in the picturesque. The natives graphically describe it as containing three parts upland and seven parts water. A more accurate division sometimes heard is three-tenths hill, six-tenths water, and one-tenth plain. Its area has been estimated at from 74,000 to 90,000 square miles, and its population has been variously given as from 9 to 23 millions; 18 millions at the present day will be found a generous figure.

Situated on the northern slope of the Nanling range, which forms the watershed between the Yangtse and the West river systems, the south and west of the province are very mountainous. Its centre contains much open, undulating country, and the northern parts are chiefly occupied by the Tungting and low-lying alluvial land extending to the Yangtse, which forms its northern boundary. In brief, its most interesting and natural features are the Tungting Lake, the sacred Nan Yo or Hengshan Mountain, its three chief waterways, and its mountainous and wooded nature generally. Of its products the chief are timber, tea, and rice. It abounds in minerals, among which coal and iron predominate.

The Tungting Lake, now estimated to cover in summer or high-water season a surface of 5000 to 6000 square miles, is but a fraction of its former size. In winter its bed is only a series of mud flats with a few channels wandering between—the home of countless thousands of wild-fowl, swan, geese, and duck of all varieties. Owing to the continual silting up of the lake, particularly of the whole western and northern portion, where the many mouths of the Yuan and the Yangtse channels embouche into it, it has lost the importance as a waterway which at one time it had. The disorganisation of the Grain Transport Service and a reduced junk fleet must also be mentioned. An idea of this importance and of the amount of the traffic which used to cross its surface may be gathered from the fact that in 1732 on an islet of the lake there was erected by Imperial order a lighthouse and tower, showing 260 feet above the water, at a cost of some £70,000. In 1740 we read that twenty-eight lifeboats had to be maintained at this station. Owing, however, to the silting process, we find that in 1841 the station, long fallen into disuse and ruin, was abolished. I have met many men who recall cross-lake navigation, and there is little doubt that it is owing to silt and not to fear of navigation that the route has fallen into disuse. The waters of the Yangtse also by various openings find their way into the lake, and its thick yellow stream is distinctly noticeable as it flows past Yochow. The lake should act as a reservoir for the rivers of the province and serve to reduce the severity of floods to which the province is liable. In summer its waters often rise 30 to 40 or more feet, and the oft recurrence of floods in HUNAN and the Yangtse Valley is distinctly traceable, as to one cause, to the raising of the lake bed, which thus absorbs less than formerly of overflow water.

Of waterways, the three chief are the Siang, the Tzu, and the Yuan; a fourth, the Li, in the northern part, flows east and south into the lake. The most serviceable river is the Siang, which, rising in Kwangsi and flowing the length of HUNAN, discharges into the Yangtse by Yochow. This river is, as a rule, navigable for some nine months to steamers drawing six feet as far as to Siangtan, 30 miles above Changsha. A check to navigation may, however, be experienced for a few days once or twice in the season; in some winter or low-water seasons as little as 12 to 18 inches of water is met with in a few places. The fall between Changsha and Yochow is only 80 feet in 120 miles. The authorities are discussing plans to deepen the waterway, and there is no doubt that in time great improvement will be effected both in river and lake. The silt if dredged could well be utilised for dams and embankments, and the value of crops raised in these reclaimed areas would be likely to more than repay the cost of reclamation and deepening improvements. Reclamation, in fact, on a small scale of this nature, aided by the silting-up process above referred to, is being continually carried on by the peasants, and acres of rice land are now found where formerly was water. Communication by means of a canal and haul-over into Kwangsi exists near to Chüanchow over the border, but no great use is made of it.

The Tzu river, rising in the mountainous borderland of Kweichow and HUNAN, is navigable by small boats from Paoking to Iyang, where it enters the lake. It is a very circuitous river and full of rapids; a local name is the Tan kiang or River of Rapids. A peculiarity to be noticed on this river is that the coal produced in the region is conveyed to destination (Hankow) in boats constructed to last the voyage down and to be then broken up and their planks, etc., to be sold. Twenty per cent at least of boats are wrecked on this river before Iyang is reached.

The Yuen river rises in Kweichow and discharges below Changteh through many mouths into the lake, forming an intricate delta, and while there is a cross-lake stream, its main channel would seem to skirt the southern shore of the lake, and traffic chiefly passes by branches near Lungyang, Yuenkong, and thence into the Siang at Lintsekow near Siangyin. Speaking generally, the Yuen and its approaches are not so well suited for steamer traffic as is the Siang. Steam navigation of the lake and into the Yuen has been as yet little attempted—this is still the day of small things in HUNAN,—but steamers could in the high-water season ply for probably six months in the year to Changteh. Above Changteh there is navigation for boats drawing two feet for ten months in the year to Hungkiang; there are, however, some dangerous rapids to be met with.

Most of the cities of HUNAN can be reached by water, and to this end the varieties of junks are numerous, each adapted to the particular need of its own locality, from whence too it often takes its name. It is difficult to estimate the size of this junk fleet; of vessels with a carrying capacity of four tons and upward there are at least 20,000, and of smaller craft more than double that number. A careful Japanese estimate gives 30,000 as the number of Hunan junks which enter at Hankow, 125 miles below Yochow, in the course of a year. Steam navigation is in its infancy: four small 600-ton steamers ply between Hankow, Changsha, and Siangtan; and there are also perhaps a score of launches plying in and out of the province.

Mountain peaks are numerous; the most noted in history are the sacred Nan Yo or Hengshan Mountain, and the Yo Lu Hill opposite Changsha. The Nan Yo is one of China's five sacred mountains; it rises to a height of 3000 feet, its sides are covered with temples, well wooded, and it is a place of regular and crowded pilgrimage, villages subscribing to send representatives to burn incense at its shrines. The Yo Lu Hill, rising some 800 feet on the opposite bank to Changsha, is prettily wooded, and is much frequented by inhabitants and visitors. It contains an ancient tablet in the tadpole character, a copy of the Deluge tablet on Nan Yo and dating probably from the Tang dynasty. A college at its foot, founded full nine hundred years ago, is celebrated in literary circles and was the home for a short period of Chu Futze, the great Confucian commentator. Adjoining this ancient academy there now rises a handsome brick structure with fine class and living rooms, the Changsha High School.

Of cities brief mention may be made of the following:—

Changsha is the most important, being the capital; in trade it takes a third, or perhaps a fourth, place, but its business has been on the rise, and since it has been constituted a treaty port the upward tendency will increase. The city is handsome and densely populated; its streets are paved and well kept, and fine large private residences abound. Of temples and memorial halls it is full, and they are kept in good repair, as indeed is the case in most of the better-class Hunan cities. Noted leaders of the Taiping Rebellion period—the Tsengs, Tso, P'eng, and others—are commemorated in splendid halls, where their tablets repose, in some cases in lonely grandeur, as *primi inter pares.* Fine halls these for conversion into modern schools (!), the more so in cities where, as in Changsha, land is so difficult to obtain. Large and substantial business houses and banks are numerous.

Siangtan is the second largest mart in HUNAN and a great transhipment centre; formerly all trade with Kwangtung and the foreigner centred here. Then the great trade route to the south—traversed for fully two thousand years,—*viâ* the Lei river and Chenchow by boat, over the watershed by the Cheling Pass with pack animal and carrier to Neechang (Ichang), and thence by water into the Kwangtung delta, was alive with traffic; but with the opening in 1861 of the Yangtse and Hankow to international trade its importance began to diminish. The

Cheling portage of 30 miles over the pass at an elevation of 1000 feet was a fine roadway paved with 15 feet flagstones and lined with shops and inns, now, however, all fallen into disrepair. The stones worn into grooves by the constant traffic bear eloquent testimony to its long-continued use; but we now learn that the true pass lies 3 miles to the east and is 150 feet lower! Representatives of eight provinces take their place in the Siangtan Exchange, and banks and business firms, particularly commission houses, abound.

Changteh, to the west of the lake, is generally admitted to be the largest trading mart in HUNAN. As is the case with the other two cities, shipping and shops line the river bank above and below the town. At Changteh centres the trade from the west (from Yunnan, Kweichow, and parts of Szechwan), as well as from the north of the province. Kiangsi men hold a strong position in Changteh, and good business houses and banks abound. A very large trade in yarn exists, and a once important cotton cloth industry centred here. Changteh and Yochow are celebrated for their homespuns; but nowadays foreign yarn has ousted the native, and the purely home-made article is scarce; these cloths are strong, the patterns are up to date and not unpleasing, and they are in great demand in and out of the province.

Trade Routes and Produce, etc.—For convenience we will adopt the Chinese classification in speaking of these routes.

(1) The Western route *viâ* the Yuan river.—This route taps the produce of three provinces and much of HUNAN itself. The noted marts are Hungkiang (a great crude opium portage and taxation centre), Shenchow, and Changteh. Its produce is chiefly timber of all kinds, tea, hides, oils (tea, wood, sesamum, and Hsiu-yu), nutgals, indigo, tallow, wax, varnish, green alum, cinnabar, cloth, and paper.

(2) The Central route *viâ* the Tzu river.—The principal marts are Paoking, Hsinhua, Anhua, Iyang, and Yuenkong. Its products are coal, iron, steel, tea, bamboos, hemp, smaller timber, rice, hides, fans, and paper.

(3) The Southern route *viâ* the Siang river.—Its marts are Yungchow, Ch'iyang, Chenchow, Hengchow, Siangtan, and Changsha (including Liuyang for grass-cloth). Its chief products are rice, tea, coal, borax, grass-cloth of several varieties and grades, hemp, paper, pewterware, medicines, fire-crackers, horns, tobacco leaf, fans, lotus nuts, steel, iron pig and iron ware, and a good building stone.

In exchange for all these products junks chiefly bring back from Hankow yarn, piece goods, kerosene oil, salt, sugar, matches, soap, window-glass, seaweed, and general sundries.

A few notes on some of the products may be interesting. Timber, which is floated down the rivers on rafts, consists chiefly of pine (the red and white varieties), oak, cedar, camphor, and cypress. The largest trade is done in pinewood, of which the value has been estimated at one and three-quarter millions sterling a year. Bamboos are very abundant.

Concerning rice, the Hunanese say that with a full harvest HUNAN can supply the whole kingdom. There are generally three reapings a year. The best lands, their district constituting the granary of the province, are around the Tungting Lake, and next in productiveness comes the valley of the Siang. The most prized rice comes from near Siangtan, but is of limited quantity. The province also produces in small quantities wheat, maize, *kaoliang*, peas, and beans. The sweet potato was introduced some fifty years ago by a Cantonese magistrate and with much success; large crops for local consumption are now a common feature and have proved a great boon.

Hunan teas have been known to have been forwarded to the Court as tribute as far back as A.D. 700. Near Yochow is the Isle of Chünshan, where is carefully cultivated a small plantation producing the finest green leaf for the Court. Until this crop and one from Anhwa are ready to be forwarded no export is supposed to take place, and for the following pretty reason: the first characters of each district placed together form a couplet which translates

"Emperor, Hail!" The Yochow district supplies a much-prized leaf, the Peikong tea. A box of Chünshan or Peikong tea is a most acceptable present to make an official or a friend. Of black teas, we all have heard of the Oonams, the Oanfas, and the Seangtams; the value of their output has fallen very heavily of late years, and is now only some three-quarters of a million sterling.

Cotton locally grown is insufficient for home needs, and both it and yarn are largely imported, as we have before seen. Tobacco leaf, a prized article, is grown around Chenchow in the south. But little poppy is locally grown and only in a few districts. For Yunnan and Kweichow opium the great taxation centre is Hungkiang, and Changteh is the market; only a small quantity comes overland to Changsha. Fishing, by net, line, and cormorants is busily pursued everywhere.

Minerals.—HUNAN abounds in minerals, but little is worked. Its coal-fields are believed to be more extensive than those in Europe, including England, covering, as is estimated, an area of 21,000 square miles. Of this mineral an engineer of repute has written: "Of bituminous there are coals, both coking and non-coking, fit for steel-making or steam uses. Of the anthracite there are those adapted for domestic use, with enough volatile matter to ignite easily, and others sufficiently hard to bear the action of a blast furnace, and yet so low in phosphorus, sulphur, and volatile substances as to render them available for the manufacture of Bessemer pig." The Hengchow district, Leishan, supplies the best anthracite for grates I have ever seen, but the Hengchow, Paoking, and Chenchow districts abound in the mineral. A Government mine near Liling (Pingsiang) turns out about 1000 tons per diem of coke and coal for the Hankow and Wuchang works, and large plant is also being laid down here for working iron and steel. From provincial native workings, surface and tunnel, some four to five million tons, chiefly anthracite, are exported for Hupeh annually.

Iron is freely mined, chiefly in the Paoking and Hengchow prefectures, and an excellent steel is turned out for export. Coal and iron are, in general, worked by local owners; no restriction seems to have been placed by the rulers on the working of these two useful metals. It is otherwise, however, with other ores.

Zinc, lead, and antimony have been mined and exported to a limited extent under contract with Hankow firms. Sulphur, tin, copper, and silver are plentiful; gold has been found about Pingchiang and Shenchow, also nickel, and alluvial gold can be collected from river beds, but is sparse in quantity. With the exception of three mining localities worked by the provincial government, the rest of the province has been apportioned between three influential gentry companies. Small owners (gentry, retired officials, and farmers) are ready to negotiate for the introduction of Western methods, but the non-promulgation of the long-promised mining regulations blocks all negotiations.

Railways.—A short line from the mines near Liling to the Siang river is completed. Surveys for the Canton-Hankow trunk line were commenced in 1903-4, and the work would have gone through had the undertaking remained a *bona-fide* American one. The scare connected with the attempted Belgian control of this line effectually roused the Hunan gentry, led to the cancellation of the contract at a large premium by the Chinese, and has contributed greatly to the *impasse* now common to all such undertakings in all the provinces. Until the ill-feeling aroused by that event and a certain ill-defined but not imaginary fear of foreign ownership and of consular intervention has died down or been overcome, no successful negotiations for railways or mines are likely to be concluded in HUNAN by foreigners. Further, the sanction of the Throne was obtained a few years ago to the building of several important branch lines by an influential gentry administration. Native capital and native skill are, however, unequal to the demands which are thus made upon them, and a fruitful field for foreign capital and experience will, though later I fear rather than sooner, present itself.

Modern Movements.—From this brief sketch of the province itself we turn to its relations with the West. "As Lhassa to Thibet, so Hunan to China," is an apt simile portraying the attitude taken up by HUNAN towards the foreigner over a long course of years. Prior to 1880 it is doubtful if a dozen foreigners had passed its frontiers; of land travel there had been still less. The Chefoo Convention of 1876 threw open the interior of China to foreign travel and residence; but HUNAN remained closed and irreconcilable; and for various causes, and in face of the opposition of the rulers, few steps were taken at that time to open up HUNAN. With treaty provinces adjoining her borders and steamers passing her doors for half a century, HUNAN remained proud in her isolation and until recently unconscious of her ignorance. "Ah," says the Hunanese boatman to the colporteur who boards his boat in Hankow, "you can come on board here, but you cannot come on board in Hunan."

In the history of the province subsequent to this period we may trace three distinct but concurrent streams of influence: that of the Christian missionary and the Gospel; that of Christian literature and the Reform movement; that of international relationships, *e.g.* the China-Japan war, residence in Japan and the West, and others. These three are from without. What peaceful means had failed, however, or were all too slow to accomplish, a fourth factor working from within effected. In 1891 the blind, unreasoning passion of some of the scholar and retired official class, long the backbone of anti-foreign and anti-Christian movements, overreached itself. The party found a head in a Changsha graduate. The violence and unbridled licence of the "Chou Han writings"—I cannot abuse language by employing the word "literature"—flooding the Yangtse Valley would have speedily brought about on a large scale what their author desired—a fierce crusade against the foreigner. The Powers, however, stepped in and insisted on the suppression of the writings and the punishment of authors and disseminators. Realising that the only remedy for the state of affairs revealed by these writings lay in the opening of the province and the removal of barriers to intercourse, the British Government, after much representation, persuaded the Peking Government in 1899 to open Yochow to trade and residence.

Yochow neither was nor is a trade centre, it is simply the door by which all traffic to and from HUNAN passes. As an end in itself it would have been impossible to rest satisfied with this alone. Railway and mining projects, trade and steamer communications with HUNAN, however, received an impetus, and missionaries essayed to live in the interior. Speculation as to what further arrangements might have ensued is needless; the effect of the Boxer upheaval of 1900 was that HUNAN was no longer able, even if it desired, to remain in isolation, and the merchant and the missionary began to freely reside in the province. Of the outer world, the Japanese were at this time, openly or in guise, among the first to probe the possibilities of successful trade.

The British Treaty of 1902 had stipulated for the opening of the capital city, Changsha, as a treaty port at a future date; but its present status is one of the results of the Japanese Treaty of the succeeding year. The opening, July 1904, long anticipated, had therefore been in a measure discounted; locally it fell "flat." Thus a countryman in 1903 asked a foreigner in the city, "When were the foreign devils coming to open the new Custom-house?" And how was the new foreign element received? For the presence of a Commissioner of Customs, followed later by the Consul, constituted the real opening of HUNAN; it marked the point of departure between new and old.

Very gladly do I here bear testimony to the pleasantness of three years' intercourse with the Hunanese of all classes, both prior and subsequent to the opening of Changsha. The attitude of the leading officials and gentry was most friendly, and the common people were both friendly and interested. Governor Chao Erh-hsuan, progressive, active, and well-meaning, gave the cue, the others followed. Take a small but striking instance of the change in the local attitude. Changsha is proud of its walls and gates; their repulse of the Taipings is not forgotten. Its seven gates are daily closed at dusk and the keys actually deposited with the Colonel of the city. On the opening of the port the Governor sanctioned the issue of instructions that the main west or river gate was to be thereafter left open up to 10 P.M. for the convenience of the public: a boon which residents in the East can fully appreciate. The Trade Report for 1905 shows that commercial progress is continuous if not rapid. That all its inhabitants are reconciled to the new order, and that no difficulties will occur in the developments of trade, are not in the nature of things; but with friendly officials and gentry, with sympathetic consular and mercantile representatives, it is certain that a new era has opened for HUNAN.

We now turn to the other influences referred to above. The war with Japan and the loss of Formosa, 1894-96, supplied a forcible illustration of China's weakness and set her people thinking. In ever-increasing stream China's students flocked to Japan and the West. With increase of knowledge came the inevitable change in mind and attitude. As scholars and officials, proud of their past achievements, the Hunanese were quick to discern the significance of the new learning and the new conditions, and they took a leading part in the march of thought manifested at Peking and elsewhere.

Favoured at this time with a most enlightened Governor and a liberal and progressive Chancellor of Education, a school of new learning and a spirit of reform rapidly arose in HUNAN, while a friendly attitude towards the West was apparent. Everything that the Christian Literature Society for China[1] (locally known as the S.D.K. or the Society for the Diffusion of Christian and General Knowledge) and the Hankow Tract Society published was eagerly bought and read, and the former Society was asked to nominate a President for the new College of Reform established at

---

[1] Formed in Glasgow in 1887. Present Secretary, A. Kenmure, Esq., c/o Foreign Missions Club, Highbury New Park, N.

Changsha in 1897. During this period the demand for books of Western learning was extraordinary; the sale of Bibles doubled; translations and treatises of all kinds were poured forth by foreign and native scholars. The old publishing houses were unable to meet the demand and new printing houses sprang up; in one year one firm alone ordered more than 15 tons of printing paper. Shanghai, the most central place for trade, could not alone cope with the work, and pirated editions, reprints of favourite works, were appearing in all the provinces. If it be borne in mind that only some tenth of the nation read, and that tenth intensely conservative, some idea in the change of attitude may be grasped.

The reform party comprised, as may well be imagined, many elements, and not all of them good. The party with the broadest views centred in the Emperor and numbered many of the leading metropolitan and provincial officials. In response to Imperial instructions to Viceroys and Governors "to select men to advise in the new movement," an able band of zealous and intelligent men was gathered together. Among the most noted of these were nominees of Governor Ch'en of HUNAN. "The more haste, the less speed," has never seen more tragic confirmation. Excellent edicts forecasting a moral and intellectual reform were issued. In their anxiety, however, to see a powerful and reorganised China, too little regard was paid to the existing state of thought and education; over-haste and want of experience wrecked the movement. "But, alas, the Emperor's Reform Cabinet advised the cashiering of some of the obstructionists and the change from Chinese to European dress, including the cutting off the queue. These were the last straws that made the burden too heavy for the anti-foreign party to endure."

The *coup d'état* of 1898 was a serious blow, grievous to all China's well-wishers. Among the numerous sufferers were both Governor Ch'en and Chancellor Kiang, also an ex-Ambassador to America, T'an, a young Hunanese (the son of a Governor), with many others. T'an before his execution said that he knew the first reformers in all lands were liable to death, and that if his death would help his country he did not regret it. The pendulum now swung to the opposite extreme, and the Boxer movement of 1900 with all its horrors was the result.[1] The anti-foreign spirit in HUNAN rose high, but happily few foreigners were in the province to suffer at its hands; the destruction of property was, however, most thorough.

The failure of this resort to arms revived recourse to the power of the pen; another move for reform arose, but on a lower plane to that of the pre-1898 period. Booklets and articles published by the young China party, in which Hunanese took a leading part, appeared. Many of them were of a fiercely patriotic, inciting, and even revolutionary spirit, from which space prevents interesting quotations, and the cry of "China for the Chinese" and under the leadership of HUNAN was raised. The manifest danger to the dynasty and to international relationships which such writings involved, led to their being frowned upon or suppressed, but they effected a purpose. The sympathetic attitude towards reform now evidenced, alike by modern educational movements, by the recent mission to Europe, by military reorganisations in the provinces, and in the changes freely discussed or promised in the capital, are a witness to the inherent reforming, nay, revolutionary, power of liberal ideas.[2] The proto-martyrs of reform—Hunanese, Szechwanese, and others—have not lived and died in vain; history has justified their aims, and the edicts and movements of later years are exactly those sanctioned or contemplated in 1898.

Roman Catholic Missions.—There remains to sketch the relationship of the missionary to HUNAN. The earliest Christian work in the province was that connected with the Roman Catholic Church. In 1690 the province of

---

[1] Other factors, *e.g.* the prosecution of "purely commercial interests" by some of the Powers, contributed, but cannot be here specified.

[2] See also "A new Hunan Sheet Tract," in *Nineteenth Century*, Oct. 1906.

Hunan with Hupeh was included in the Nanking Diocese (the other two China Sees being those of Peking and Macao). Working up from Kwangtung by the trade route, the city of Hengchow was the scene of successful labours by the Franciscans prior to the fierce persecutions of the seventeenth century. When Bishop Rizzolati took up his work early in the last century he found some traces of the early church, but I cannot learn that any Fathers were in residence.

In 1856 Hunan was created a separate See, and in 1879 the province was episcopally divided into two Sees—a southern and a northern. The Southern Vicariate, with headquarters at Hengchow, was worked as of old by the Italian Friars Minor; the Northern Vicariate, with headquarters at Shihmen-hsien, was a new work under the Spanish Augustinians. Strong opposition was encountered whenever forward efforts were made, and the continuity of work through a long period of years at Hengchow can only be ascribed to the silence and obscurity in which the devoted workers maintained their post. In 1905 the Franciscans were working at Hengchow, Siangtan, and Changsha as centres, and their strength was as follows:—

Bishop 1, priests 15 (7 Chinese), catechists 40, converts 5926, stations 10 chief and 85 secondary, churches 13, chapels 35, seminary 1, boys' schools 4 with 68 pupils, girls' schools 3 with 40 pupils, orphanages 3 with 240 girls. Native Friars Minor 9, Women of the Third Order 120.

In the Northern See the work has been established at Lichow, Changteh, Shenchow, Yochow, and Shihmen as centres, and progress has been found slow and difficult. The strength of the Mission was—

Bishop 1, priests 8 (2 Chinese), converts 245, stations 5 chief and 2 secondary, chapels 5, boys' schools 5, and 1 girls' school. Churches are in process of erection at two if not three centres.

Protestant Missions date from 1875, when two members of the China Inland Mission secured a house at Yochow and thought to settle down to peaceful work. Opposition was, however, soon aroused by interested parties, and the place had to be relinquished. After the Chefoo Convention of 1876 had opened the interior to travel and residence, several journeys, leisurely pursued, were made through the northern part of the province *en route* to Kweichow. Respectful and interested hearing was continually given and friendships made, but no settled work was allowed. Evidence came to hand so early as this period that the gentry and officials had banded together to resist any foreign residence and propaganda.

The decade 1880-90 saw persistent efforts put forth by this Mission to evangelise Hunan. A noble pioneer, Adam Dorward,[1] dedicated his life to this work, and until his death in 1888 he was incessant in travel and labours, with "the patient importunity of St. Paul; beaten, shipwrecked, robbed, sick unto death, counting not life dear if but souls were won." Too often in utter loneliness, felt but unavoidable, so few were the workers and so many the calls from all provinces, he visited once and again nearly every city of any size, with the interlying hamlets, in the province. In some of these districts and cities even at the present time the foreigner is unknown. Twice a foothold was obtained at Hungkiang in the west and residence taken up, for in all eight months, during 1882 and 1883; a foothold was also obtained at Chingshih, and native evangelists resided there for about a year.

Two border stations were likewise occupied as vantage posts for aggressive work, and in these, although rioted and driven out, permanent foothold was retained, which had not been possible with the intra-provincial cities.

In 1886 we find Dorward with three colleagues. One of these, Mr Dick, in the course of a long journey spent nineteen days in Hengchow and actually succeeded in entering Changsha—only, however, to leave it shortly after under official escort. This is the first recorded entry of a foreigner into the capital, a visit not repeated for another long decade. The outbreak of the Yangtse riots in 1891 and the dearth of workers interrupted all efforts in HUNAN until 1896, when work from the north was recommenced, and several baptisms, the result of earlier labours, cheered the Mission. In 1897 property was leased in Changteh, and the following year a missionary entered on residence till 1901, when a move was made to within the city. In 1902 a severe outbreak of cholera at Shenchow led to a riot in which two members of the Mission lost their lives; but with this exception, the work in Dorward's old circuit of northern and WESTERN HUNAN has since 1897 gone steadily and happily forward.

---

[1] See *Pioneer Work in Hunan*, Morgan and Scott, 2s. net.

In the east of the province, again in 1897, a successful attempt by a lady missionary was made to open up work within the borders near Chaling-chow, which city was subsequently occupied by Dr. Keller in 1898; and thus from two sides was continuous and settled labour recommenced in HUNAN. Driven out in the Boxer year, Dr. Keller returned in 1901 to occupy the capital as the first of its resident missionaries; good premises were secured within the city, and now was commenced a well-organised work in which he has been remarkably owned and blessed of God.

And here too, in June 1905, the saintly Hudson Taylor peacefully ended his earthly life. While, therefore, but little outward success was seen by Dorward, the encouraging position now held by the Inland Mission in HUNAN is the final answer of God to those lonely and strenuous years. The Mission now occupies 5 head stations and 5 out-stations; there are 25 foreign workers, of whom 14 are men; the native helpers number 17, and converts[1] 166; there is also 1 elementary school, with 12 scholars.

While the China Inland Mission were prosecuting their work in HUNAN, other Missions were by no means idle. After Dorward, few men knew HUNAN better, nor has any one done in person or by his colporteurs more to disseminate the truth than the Agent of the National Bible Society of Scotland, Mr. Archibald. From 1880 to 1896 long journeys—not unattended with risk—with a large circulation of Gospels and tracts, are his record; while all the time his printing-press at Hankow was at work, turning out by the tens of thousands those Scriptures and tracts that have been so indispensable to all Missions. To the labours of the Scottish Society's colporteurs must be added in later years those of the American Bible Society.

---

[1] In all cases "converts"=communicants. Adherents number many more.

We now turn to the history of the London Missionary Society in HUNAN. No finer centre for evangelistic work exists in all China than Hankow. To this mart come the natives of all provinces, and in the providence of God not a few Hunanese have in its chapels heard and embraced the truth; the Hankow Church may in fact be rightly called the parent church of HUNAN. During 1892 some twelve Hunanese were baptized at Hankow by Dr. John, some of whom returned to their homes, one to Hengchow, others to Changsha. From Changsha hostility soon drove them.

Among these converts was one, a native of Changsha named P'eng, who, from being the wildest and worst of characters, had been transformed and become in God's hands a very Paul among his brethren. So remarkable was his conversion and the fruits of it, that from his native city one of the leading publishers of the vile pamphlets of 1891 came to Hankow, expressly to see Dr. John and to learn what it was that produced the change in his quondam friend. On behalf of the Church, P'eng, together with a colleague, was sent into HUNAN on a missionary journey; varied experiences were their lot, but they returned once and again to the work, and in 1896 Mr. Archibald in the course of a journey found an earnest band of inquirers at Hengchow, premises secured, and a good work in progress. The local leader was the son of an ex-official, one of the 1892 converts.

A hearty invitation led Dr. John to visit them early in the following year, when he found a band of some twenty to thirty waiting to receive him. These demanded baptism, saying, "We have waited long and we cannot allow you to return without baptizing us; we are not afraid of the consequences." The extent of the Bible knowledge of the whole party was a revelation and a joy to the missionary, and after careful examination thirteen were openly baptized. Mr. P'eng was left to direct the infant church. In 1899 a further visit found would-be adherents numbering hundreds, and 192 were baptized. "Many of these reminded us not so much of the neophyte as of the long-tried and experienced Christian," and their fearlessness, warmth, and generosity struck Dr. John and his companion as remarkable.[1] Of this visit Dr. John wrote that, although his fourth into HUNAN, it was the first in which he felt his life was safe, and when, owing to the changed attitude of the officials, he was free to enjoy his work without drawback and without reserve.

Progress was now rapid throughout the prefecture and the adjoining one; property was secured at Hengchow, Siangtan, and Changsha, so that when the riots of 1900 broke out, over 30 chapels and other property attached to this one centre were destroyed. Reconstruction, however, proceeded apace, and before the end of 1902 there were 48 chapels, 42 of which were the gift of the converts themselves, who had also provided two semi-foreign houses at Hengchow and secured ground for a hospital; the value of these gifts was not less than £1200. This and much other work was almost entirely due to native teaching, and rested, generally speaking, on no visible foreign support; it was self-supporting and nearly self-governing. Work among the women was likewise noteworthy: one convert alone, who had lost her all in 1900 and barely escaped with her life, was found to be the spiritual mother of some hundred would-be converts.

Yochow had been occupied by the Society at its opening in 1899; but the promising field and changed conditions at Hengchow led to a transference thither in the end of 1901. Notwithstanding the earnest entreaties of Dr. John, the L.M.S. was unable to meet the urgent needs of their Hunan Mission to the extent that the scope and importance of the work demanded and required; but at the present date a small advance has been made, and there are 2 married missionaries at Hengchow, 1 at Changsha, and 1 single worker at Siangtan. Out-stations number 29, native helpers 45, and converts 710.

---

[1] The policy which thus baptizes converts in such circumstances, alike removed from foreign supervision and instruction, is of course open to criticism, but this paper is a brief statement of fact, not a critique.—A. H. H.

We next turn to the English Wesleyan Mission. After the riots of 1891, in which the Mission suffered both in life and property, the Churches stirred themselves afresh to the needs of HUNAN, and two evangelists were appointed and maintained to itinerate in the province. Between 1893 and 1897 many visits were paid and friendships formed, but no openings for settled work presented themselves, and it was not till early in 1902 that work in HUNAN was definitely entered upon. Once entered upon, however, it has been prosecuted with an earnestness and appreciation of the importance of the task which augurs well for its stability and growth. The Mission now numbers 14 foreign missionaries, of whom 5 are ladies, residing in 5 head stations with 7 out-stations; native helpers 19, converts 117; there are two centres of medical work.

To a member of the Christian and Missionary Alliance, Mr. Alexander, the first continuous work in the capital is credited. Residing in his boat outside the city, Mr. Alexander daily patrolled its streets and suburbs, selling books and preaching the Gospel. From 1898 to June 1900 this persistent worker faced all opposition, and no one was better known far and wide than was "Pastor Ah." In 1897 work was commenced at Changteh, and property within the walls was acquired in 1901. The two head stations are Changsha and Changteh.

A vigorous and well-founded work is carried on by the Norwegian State Church Mission. Its first representative in Changsha, in 1901, was the Rev. J. A. Götteberg, and in

Mrs. Götteberg the Mission has a qualified doctor with a most encouraging hospital work. The number of missionaries is 14, the stations in occupation 4, with converts 50.

The Reformed Church in the U.S.A. commenced its China work at Yochow in 1901; its leader is a well-known worker from Japan, who lays great stress upon education. At Yochow a well-developed central mission exists, and extension was recently made to Shenchow. The workers number 16, of whom 7 are women; native helpers 8, converts 105. There is a boarding-school for boys with 44 pupils, and one for girls with 23 in residence.

The American United Evangelical Mission has a growing work in Changsha, located in large premises in the very centre of the city, dating from 1901, with branches at Siangtan and Liling. It numbers 10 workers, including 4 women; native helpers 9, converts 50. A boarding-school for girls is being arranged for.

The American Presbyterian Mission made its first entry from Kwangtung in 1897, and Siangtan has been the scene of a successful work—evangelistic, medical, and educational. Its workers now occupy 5 stations, with 11 out-stations; there are 18 missionaries, of whom 8 are women; native helpers 15, converts 223.

The Church Missionary Society has a small work at Yungchow, whither its workers from Kwangsi were led with a view to join hands with the American Church Mission in the Yangtse Valley. The work is quite new, and the staff consists of 1 married and 1 single missionary; native helpers 2, converts 6.

The American Episcopal Mission, strongly established in the Yangtse Valley, has a representative in Changsha, an ordained Chinese clergyman. A good foundation has been laid and many of the student class gathered in, and so soon as a foreigner can be spared to develop the work extension should be easy. Meanwhile, with wise restraint, the Mission is marking time and preparing suitable premises on one of the main business streets. Converts number 8, and there is 1 out-station.

The Evangelical Association of North America is an entirely new mission just commencing work at Shenchow with 4 married members.

The Cumberland Presbyterian Mission has stations at Changteh and Taoyuan with 8 workers; the Finland Missionary Society at Tsinshih and Yuinting with 6 workers; and the Denver Baptist Church Mission at Changsha with 3 workers.

In brief, evangelistic work is everywhere making good progress; of medical work small beginnings exist in some six centres, boarding-schools in three, and small elementary schools are found in several places; but, generally speaking, educational, medical, industrial, and other important branches have yet to be actively prosecuted.

A few points of interest in the history of Missions in HUNAN are: the value of the native Christian as an evangelistic agent; the necessity, particularly in the early stages of all new work, of close supervision, and this of the best; and thirdly, that, alike from the early beginnings of the work and from the character of the people, the problem of self-government will be early brought forward. Restiveness under control and an unwillingness to accept the direction of the foreign pastor have been already observed. By as much as preachers and property are supported and owned by the Churches, by so much will the question of local government be hastened. The movement has its good features and commands sympathy; but arising too soon, it will require careful handling to keep the Church clear of disaster; it will test the patience and resource alike of the native and the foreigner.

The "New Learning" movement has taken great hold in HUNAN. Changsha has now for some years possessed many large and flourishing schools—elementary, secondary, high school, and technical—both governmental and private; and the same holds good for other towns. In the capital and elsewhere the services of Japanese teachers, some female, are largely availed of. At Changsha a Buddhist school has been opened by Japanese. Military reorganisation has been already referred to, and no visitor to HUNAN can fail to be struck with the many changes now taking place. In my last year at Changsha the first athletic meeting on European lines for military and civil students was held in presence of the Governor.

To meet the growing demand and to give a Christian character to the education of the rising generation, Yale University, inspired by the Rev. H. P. Beach, has sent out representatives, and intends to support a first-class and complete educational (undenominational) work in the province. The missionary societies at work in HUNAN have, I believe, agreed to entrust secondary and higher education to the Yale Mission, a decision that augurs well for the success of a most important branch of work. The staff at present consists of three professors with their families, and others are in training at home. Great difficulties have been experienced in obtaining suitable ground, and for the time being a hired house will be used. Progress is likely to be slow, as time will be needed to overcome conservatism and prejudice, but the quality and prospects of the people are worth the best efforts Yale can put forth.

From the above brief sketch it will have been seen that the Hunanese are full of character. Probably they represent, and have profited from a considerable admixture with, the warlike and independent aborigines still surviving in the province. They are noted for their pride, opulence, strength of mind, tenacity of purpose, and their administrative ability. To all who seek to enter into close relationships with them, sympathy and appreciation are essential. Intelligent, and possessing a manly, independent bearing, the Hunanese will certainly show themselves to be leaders in the new and reformed China now in process of creation.

THE PROVINCE OF KANSU

By the EDITOR.

THE province of KANSU derives its name from the first characters of two of its leading cities, Kanchow Fu and Suchow. It is situated at the extreme north-west of China proper, if Sinkiang be excepted, and is bounded on the north by Mongolia, on the west by Sinkiang and Tibet, on the south by Szechwan, and on the east by Shensi. Its area is 125,450 square miles, which is slightly larger than Norway, while its population is estimated at 10,385,376, or twice as many as Sweden. As this gives only 82 persons to the square mile, it is the most sparsely populated of any province in China, with the exception of Kwangsi, which has 67 to the square mile, Yunnan coming next with 84.

In former times the province of KANSU was included in the province of Shensi, though the latter province was even then known by the two names of I-si, the western portion (now Kansu), and I-tong, the eastern portion (now Shensi). At that time the Viceroy of modern Kansu, Shensi, and Szechwan resided at Sian Fu, while Lanchow Fu, the present capital of KANSU, was only a second-rank city and dependent upon Kingyang Fu. Now Lanchow Fu is the seat of the Viceroy of both Kansu and Shensi.

More recently the unwieldy north-west portion of KANSU was for administrative purposes divided from that province and made into the new province of Sinkiang, or

New Dominion. The date of this division is differently given. *The Far East* says 1877, it being the result of Tso Tsong-tang's great campaign against the successors of Yakob Beg. The Jesuits' recent work, *Geographie de l'Empire de Chine,* gives it as 1882, while others say 1884.

As a rough indication of the vast tracts of country covered by KANSU and Sinkiang, it may be mentioned that it is about seventy-two days' journey from Hankow to Lanchow Fu, and the same again from Lanchow Fu to Urumtsi, the capital of Sinkiang. In the latter province it is the common thing for the traveller to travel by night, so as to avoid thirst, as the water-supply is very scarce. With the exception of the few trade routes which traverse the province, the means of communication are few. Along these main routes wheel traffic is possible, but as on the other routes it is often difficult for animals to be employed, the goods are carried by men. The Yellow River is not properly navigable, though it is used for rafts.

The principal routes are from Sian Fu in Shensi to Lanchow Fu, following along the valley of the King River. This route also leads on past Lanchow to Sining and on to Tibet. There is also a more difficult road from Sian Fu to Lanchow, which passes by Tsin Chow in the south. Another road leads from Ningsia Fu into Sinkiang, passing Liangchow Fu, Kanchow Fu, and Suchow. Among places of special interest in this province should be mentioned Gumbum, which lies to the south-west of Sining Fu. Here there is an important lamasery—with a living Buddha—which is visited by many pilgrims.

The climate of the province is very dry and cold in the north, though naturally less so towards the south. The weather is generally very fine, but the dust, which, on account of the dryness of the atmosphere and the lightness of the soil, covers the roads to a great depth, is very trying. The province is on the whole mountainous, interspersed with a few wide fertile valleys. The east of the province is a desolate region, sadly short of water, and supporting only a handful of people, mostly Mohammedans. The altitude of the province intensifies the cold; Tsinchow is 3300 feet above sea-level; Lanchow Fu, 5000 feet; and Sining Fu, 8000 feet; while the country continues to rise in a north-westerly direction away into Tibet, a mountain on the north bank of the Ko-ko Nor being said to be 14,000 feet in height.

Certain parts of the province can be irrigated with water from the Yellow and other rivers. Around Ningsia Fu there is a tract of country about 100 miles in diameter thus watered, which has given rise to the local proverb: "The people of Ningsia don't depend upon heaven (rain) for food, but upon the Yellow River."

The chief mountains in the north are the Nan-shan range, which is a prolongation of the Kuen-luen. The three main chains of this range are the Chan-tan, the Richthofen mountains, and the Ta-tong mountains. In the south are the two ranges of Si-king and Min-shan, in the west the Si-king Shan, and in the east the Niu-tu Shan and the Ala Shan.

The chief river is the Yellow River, which flows through the province in a north-easterly direction. Its most important tributaries are the Sining and Ta-tong rivers, which enter the Yellow River on its northern bank before it reaches Lanchow; and the Tao river, which enters it from the south, not far from the same point. The Wei river, which flows through Shensi, being joined by the King and other rivers, empties itself into the Yellow River at Tungkwan, while the Kialing passes south through Szechwan, joining the Yangtse at Chungking.

The food-supply of the province is exceedingly good. Beef and mutton and some game can be obtained; oats, barley, wheat, millet, and rice are sown, and most of the best-known fruits can be bought. Du Halde, in his quaint way, says of Pingliang Fu that "it stands on a branch of the river Kin-ho, and *abounds with everything*," a statement which reminds one of the report of the spies sent by the children of Dan concerning Laish, "A place where there is no want of anything that is in the earth." Tigers, leopards, bears, wild boars, wolves, eagles, and vultures are also found in considerable numbers. Small game also abounds. The pine, birch, and beech cover the sides of the hills in parts, with the rhododendron higher up. Formerly rhubarb was much cultivated, but that is not so now. The poppy and various kinds of melon are grown, the ground being frequently covered with stones and pebbles to keep the soil damp, the stones preventing evaporation by the sun's heat.

The chief exports of the province are opium, tobacco, furs, musk, medicinal plants, and salt, also sheep's wool, of which commodity the province has been well tapped for export to Germany. It is sent down the Yellow River on rafts as far as Paot'eo in Shansi, where a German agent has at times resided. In some parts a woollen home-spun is manufactured, and the city of Tsinchow is famous for its beautifully carved walnut woodwork. The Lanchow opium and tobacco are noted all over the Empire. The Lanchow soil is considered too good for the cultivation of the ordinary grains, so that that city has to be supplied with these from Sining Fu.

The people themselves are remarkable for their apathetic disposition and lack of curiosity. A large proportion of them are opium-smokers, probably 80 per cent of the men and 60 per cent of the women, though the people themselves say with a grim humour that "eleven out of every ten smoke the drug." The inhabitants are composed of Chinese, Tibetans, Manchus, Mongols, Turks, aboriginal tribes, and immigrants from all the other provinces. They are not a religious people, except on the Tibetan border. This is probably accounted for by the fact that so many have left their ancestral homes, and the same careless spirit which so frequently affects those who leave our own homeland is present there also.

A large proportion of the population are Mohammedan. It is said that nine-tenths of the Mohammedans in

China reside in the three provinces of Kansu, Shensi, and Yunnan, and it is estimated that KANSU possesses more than twice as many as either of those two provinces. In this, as in all statistical questions concerning China, it is impossible to obtain accurate or even consistent figures. The *Encyclopædia of Missions* states that there are as many as thirty millions of Mohammedans in China, while an official statement gives it as from twenty to twenty-five millions. KANSU is estimated to have from eight to nine millions, Yunnan nearly four, and Shensi three and a half. It will be at once seen that these figures do not agree, but if they should be an approximation to the truth, then the proportion of Mohammedans in KANSU must be very great, seeing that the total population is only given as between ten and eleven millions.

Mohammedan rebellions have been of frequent occurrence, and as the Mohammedans have been unwisely treated in the past by their rulers, they still form an unreliable, if not menacing, part of the population. Beside many minor outbreaks, there have been no fewer than five widespread rebellions during the last forty years. One of these extended into the neighbouring province of Shensi. These times of terrible suffering cannot easily be described, but one of the consequences is that no Mohammedan is allowed to reside within the cities.

During the Mohammedan rebellion of 1895, Mr. and Mrs. Ridley, with Mr. J. C. Hall, all of the China Inland Mission, were shut up in the besieged city of Sining for four or five months. The helpful service rendered by them at that time to the sick and wounded afterwards received official recognition.

The chief cities of the province are Lanchow Fu the capital, Sining Fu, Ningsia Fu, Liangchow Fu, Kanchow Fu, Suchow, and Kingyang Fu. Lanchow Fu is the second in size of the five northern capitals, and is situated immediately on the right bank of the Yellow River, which is crossed by a bridge of boats in summer and by thick ice in winter. South of the city is a wide valley devoted to the growing of tobacco. In this city the Viceroy of Shenkan resides. The population has been variously estimated. It is given by some as high as half a million, and has been placed as low as 70,000. Mr. Mason, after a residence of some twelve years, places it somewhere between 150,000 and 200,000. Though more expensive than in smaller places, this city has a plentiful supply of all that is good in the way of meats, vegetables, and fruits, but it is only in winter that fish can be obtained, when frozen fish is brought in great quantities from the Ko-ko Nor. The Yellow River, which washes the city walls, has too swift a current, and is moreover too full of a sandy deposit to supply fish worth eating. The officials in this city have been friendly disposed towards the resident missionaries, especially the late Viceroy T'ao, who was an upright and conscientious gentleman. It was he who in 1900 stood behind Governor Tuan Fang in Sian Fu, where he had been delayed when *en route* to Peking. It is doubted by some who were on the spot at the time as to whether H.E. Tuan Fang would have been able to restrain the officials and the people but for the help of this Viceroy. He has some acquaintance with the main outlines of Christian teaching, and has conversed with some of the missionaries on the doctrines of the Resurrection and the Lord's second advent. Excellent premises have recently been obtained in Lanchow for the future development of Mission work.

The city of Sining Fu is a somewhat important centre for commerce with Tibet, and the Governor-General of Ko-ko Nor resides there. Ningsia Fu was ruined by the Mohammedan rebellion, and although the city had been regaining its lost estate, it was unfortunately inundated by the overflowing of the Yellow River in 1904. Liangchow Fu comes next to Lanchow Fu in population, but Tsinchow is the most important market next to the capital. The south-west of the province, of which Tsinchow is the centre, is the most productive and consequently the better populated part of the province. The long narrow neck of land stretching north-west from Lanchow to the Kia-yü Pass is in many parts very desolate, though fairly well peopled in the principal cities. In Tsinchow is a temple known as the Fu Hsi temple, though the naked image with its apron of leaves is described as Pan Ku, the divider of heaven and earth.

One marked feature of the province is the number of devastated villages. The people, through fear, have deserted them and gone to live in the cities. Consequently there is a minimum of farming done, so that in the event of a few bad seasons famine would be certain. Where the people still continue to live in the villages, they have so securely walled them that they are exceedingly difficult of access. Shut in within their own villages, the clan spirit has become strong, and the fear of intruders correspondingly great. Should some friendly villager extend an invitation to the missionary, the other villagers will frequently not admit the stranger. The fierce dogs which are kept by the people also add to the difficulty and even danger of attempting to visit the people in their homes. Further, should entry be obtained, the people are so unwilling to leave their warm *kangs* that village work is not a little difficult.

Protestant Mission work in this province was commenced by Messrs. Easton and Parker of the China Inland Mission. These two workers entered the province on December 29, 1876, and reached the capital, Lanchow Fu, on January 29, 1877. In 1878 the first station was opened, this being Tsinchow, which city is still the centre of the most encouraging work in the province. Lanchow Fu was opened in 1885; Sining, to the west, and Ningsia, to the north-east, were occupied the same year in the hope of reaching Tibetans and Mongols as well as Chinese. Liangchow followed in 1888, while Miss Annie Taylor went to reside in Taochow in 1891, and remained there until she took her adventurous journey into Tibet in 1892-93. Mr. and Mrs. Cecil Polhill also spent much time and suffered considerable hardship in their labours among the Tibetans.

During the early days extensive journeys were made by the pioneers of the China Inland Mission. Some of these journeys extended over a period of three or four months at a time, when thousands of miles were traversed. The records of these journeys are of the greatest interest, and bear eloquent testimony to the fact that the "work of an evangelist" was done in no half-hearted manner. The following summary of one or two of these journeys will help to substantiate the above statement:—

"Two journeys of seventy-eight days each, when 2000 miles were covered and 6645 portions of Scriptures were sold in as many as six different languages.

"One journey of fifty-six days, when 900 English miles were covered and 2683 Chinese Scriptures sold; 113 in Arabic, Persian, and Turkish; 257 in Tibetan and Mongolian."

Not only was every important place in the province visited, and the Scriptures circulated in six languages, but Mr. Parker's longest journey extended far beyond the borders of the province, when Kulja was reached. The two following extracts from Mr. Parker's diary reveal the hardships and the joys of these itinerations:—

"Passed through a frightful country, utterly waterless; the soil is something like paste, quite porous.

"A young Mullah from Sining on business strongly coveted my last Arabic Bible, and tried everywhere to get the money to pay for it. He had only sufficient to pay his expenses back to Sining. I promised to reserve the book until I reached Sining, but when I had left the street he changed his silver and ran himself out of breath to catch me before I could reach the ferry boat with the desired treasure.

"It is a great treat to sell the Scriptures to the Mohammedans. Some of them go off with the treasure more like schoolboys who have received a prize than like grave men."

There was, however, the other side to that experience, such, for instance, as when he had a tract handed back to him with the following remark, " I don't want a tract with pigs in it." The tract was on the story of the Prodigal Son.

In addition to the China Inland Mission, the Scandinavian China Alliance, in association with the China Inland Mission, and the Christian and Missionary Alliance, are at work in the province. The Scandinavian Alliance have occupied the cities along the high-road from Sian Fu in Shensi to Lanchow Fu, and have a school for the children of its missionaries at Pingliang Fu; while the Christian and Missionary Alliance have settled in the west of the province. The missionaries are separated by long distances, the character of the country not allowing of any close chain of stations.

In connection with the China Inland Mission, including the associated work of the Scandinavian Alliance, there are 10 stations with 1 out-station, 11 chapels, and 42 foreign workers, including wives. There are also 19 Chinese helpers, while 223 persons have been baptized from the commencement. There are also 2 boarding and 4 day schools, 1 hospital, 4 dispensaries, and 2 opium refuges.

On the whole, indifference rather than open hostility has been the attitude of the people towards the Gospel, but since 1900 there has been a more eager and respectful attention to the things taught.

THE PROVINCE OF SHENSI

By the EDITOR

THE province of SHENSI has an area of 75,270 square miles, which is nearly equal to the area of England and Wales combined, or of the State of Nebraska. Its population is estimated at 8,450,182, which is nearly the same as that of Scotland and Ireland together. It derives its name Shensi, or "West of the Passes," from the fact that it is situated to the west of the famous pass of Tungkwan, near the bend of the Yellow River where the three provinces of Shensi, Shansi, and Honan adjoin.

As will be seen under the article on Kansu, this province formerly included Kansu, the Viceroy of the whole of that territory then residing at Sian Fu, whereas he now resides at Lanchow, the Governor alone residing at Sian Fu.

Geographically, the province naturally divides itself into three districts, the two southern districts being the valleys of the two rivers Han and Wei, and the northern high tableland forming the other.

1. The Valley of the Han River.—This valley is separated from the neighbouring province of Szechwan by the Kiutiao mountains on the south, and from the Sian plain on the north by the Tsinling range, which attains an altitude of 11,000 feet. The western portion of the valley widens out into an oval plain about 90 miles long by about 25 miles across at its widest part. The remainder of the valley is very narrow, the mountains

reaching to the banks of the river on either side right away into the province of Hupeh. North of the Han valley lies a mass of mountains which need a week's hard travelling if one would cross into the Sian plain. This formidable barrier has not unnaturally led to the result that the people of the Han valley are more akin to the Szechwanese than to the northerners of their own province.

This mass of mountains to the north is generally known as the Tsingling, but it is really composed of many ranges, and Tsingling is the name of one range at the foot of the Taipeh near to Fuping. There are some four passes by which this range can be crossed, but the most accessible is the pass over the Fengling at Feng Hsien, on the main road from Szechwan to Sian Fu. This mountainous country is, with but little exception, unproductive, and is in consequence but sparsely populated.

2. The Sian Plain or the Valley of the Wei River.—Passing north from these mountains the traveller comes to the lower part of the Sian plain on the right bank of the river Wei, which crosses the province longitudinally. This is a populous and (dependent on the rainfall) most fertile district. The part to the west is narrow, but widens further east, while the many streams from the mountains enable the people to irrigate their fields and grow rice. Upon the Sian plain, which is estimated to be about 4000 square miles in area, are crowded together the provincial capital, Sian Fu, four Chow cities, and thirty Hsien cities, with an average of one market town to every square mile, in addition to numberless villages.

3. The Northern portion of the Province.—Looking north across the river Wei, a long line of hills appears to face the traveller, but when the river is crossed and the hills ascended the country is found to be a high, flat tableland, which extends away to the north for some 70 or 80 miles. The loess soil is porous and dependent upon the frequent rains; the population is not excessive, and when the rainfall is sufficient the supply of food is abundant and cheap, but failure in the rain means famine. This elevated

plain slopes down to the banks of the Wei and Yellow rivers in the east, while away to the north is another mass of mountains stretching to the northern limits of the province, in which region the population is very thin and poor.

"The population is practically representative of the big half of China, for there are immigrants from Shansi, Shantung, Honan, Hupeh, Szechwan, and Yunnan. We have the man of business in the Shansi merchant, whose care for gain absorbs his whole energies and time; the opium-sot, sodden, demoralised, in the aboriginal type; the Honanese—real sons of Han—neither good nor bad, who seem to live in an Epicurean Paradise, indifferent to everything save daily food; the Shantung man, stalwart, fearless, unceremonious, resolute, proud of his province, even of his poverty; the Hupeh immigrant, vicious, mean, superstitious, cowardly, a worshipper of everything in the heaven above and earth beneath—a dweller in caves, his heart, like his hamlet, is low. All are comparatively poor—even the natives, because of their opium—and dependent upon the produce of the soil."[1]

The province has been the victim of what the inhabitants term "four rebellions." First of these was the Taiping Rebellion; then, about 1874, the great Mohammedan rebellion, when the province suffered severely. During this rebellion practically all the Mohammedans who had taken part were put to death, which measure is estimated to have swept away about half of the people. Then followed the "Rebellion of Nature," in the shape of the famine of 1877-78; and finally the rebellion of wolves, which were brought down from their mountain haunts by stress of hunger. The desolation thus caused led the Government to encourage immigration, about which more will be said later on.

With regard to the products of this province, what has been said of Kansu largely applies here, though, generally speaking, Shensi is hotter and more fertile than Kansu.

---

[1] Dr. Moir Duncan in B.M.S. Report.

The province is said to be rich in minerals, which have not yet, however, been worked. Iron, salt of an inferior quality, gold, nickel, and magnesia are found in the province. The industries of the province are few, the most noted being ironwork at Tungkwan, straw-plaiting at Hwayinmiao, incense sticks and bamboo furniture at Chihshui, and coal at Weinan Hsien.

SHENSI is regarded as the cradle of the Chinese race, from which centre the people spread eastward toward Shantung, south towards the Yangtse, and west towards Szechwan. While very early history is shrouded in mystery and myth, early reliable records give many facts of interest concerning the province. The city of Sian Fu, which is the largest city in that part of North China, is second to none for historical interest. Not far to the west lived the famous founders of the Chau dynasty, Wen Wang and Wu Wang. Sian Fu itself was founded by Wu Wang, the Martial King, in the twelfth century B.C., or about the time of Samuel. In some respects this city surpasses Peking in historical interest and in its records. At this city the Emperors of the first Han dynasty reigned for about two hundred years, 206-24 B.C. It was also the capital of the great T'ang dynasty, A.D. 618-905.

It was to this city that the Nestorian missionaries made their way in A.D. 635, and it was here they suffered severely under the usurping Empress-Dowager Wu, a woman remarkably like the present Empress-Dowager for power. Sian Fu was also the city of refuge for the Chinese Court during its flight from Peking in 1900. "The southern half of the city is entirely Chinese, but the northern is a mixture, the Tartar city occupying the entire north-east segment and containing a rather large Tartar population, perhaps 50,000. In the north-west is the Mohammedan quarter, which, although not separated by walls from the Chinese, is very distinctly Mohammedan. They have, if I remember rightly, eight mosques in the city, seven of the eight being in the north-west."

"Sian Fu was the starting-point of all those religious movements which have influenced in any degree the immobility of the Chinese nation. Here Mohammedanism found its entrance, first successes, and permanent hold. Here a colony of the sons of Israel came to their perpetual banishment among the sons of Han. Here Buddhism, under royal patronage, first established its real sway. Here six hundred years later, when the Greek Emperor Theodosius, the Princes of Central Asia, and the Rulers of India and Persia were sending their envoys with presents to the Imperial Court in Sian Fu, came the Apostle of Nestorianism to propagate the Christian Creed."[1]

The Nestorian Tablet, which stands not far from the west gate of the city, was erected A.D. 781, and was discovered in A.D. 1625. It is almost the only proof of the early preaching of the leading doctrines of Christianity in China. Its contents are threefold:—

"Doctrinal, Historical, and Eulogistic. The first part gives a brief outline of the teachings of the religion and of the ways and practices of its ministers; the second part tells of its first entrance into China, and of the patronage extended to it for the most part for nearly one hundred and fifty years by various Emperors; in the third part, to which, though it be the shortest, the two other are introductory, the Christians express, in verse, their praise of God and their religion, and also of the Emperors whose protection and favour they had enjoyed."

Another most interesting and less known record is an ancient Arabic manuscript written in the year of the Hegira 569, or A.D. 1173, in which are given some most interesting accounts of some early Arab travellers in China, dated A.D. 851 and 878 respectively.[2]

Mission work in this province was commenced by the China Inland Mission in 1876, the first party of missionaries, Messrs. F. W. Baller and George King, reaching Hingan Fu in September of that year, while the capital was reached by another party, Messrs. King, Budd Easton,

[1] Dr. Moir Duncan.

[2] See Appendix.

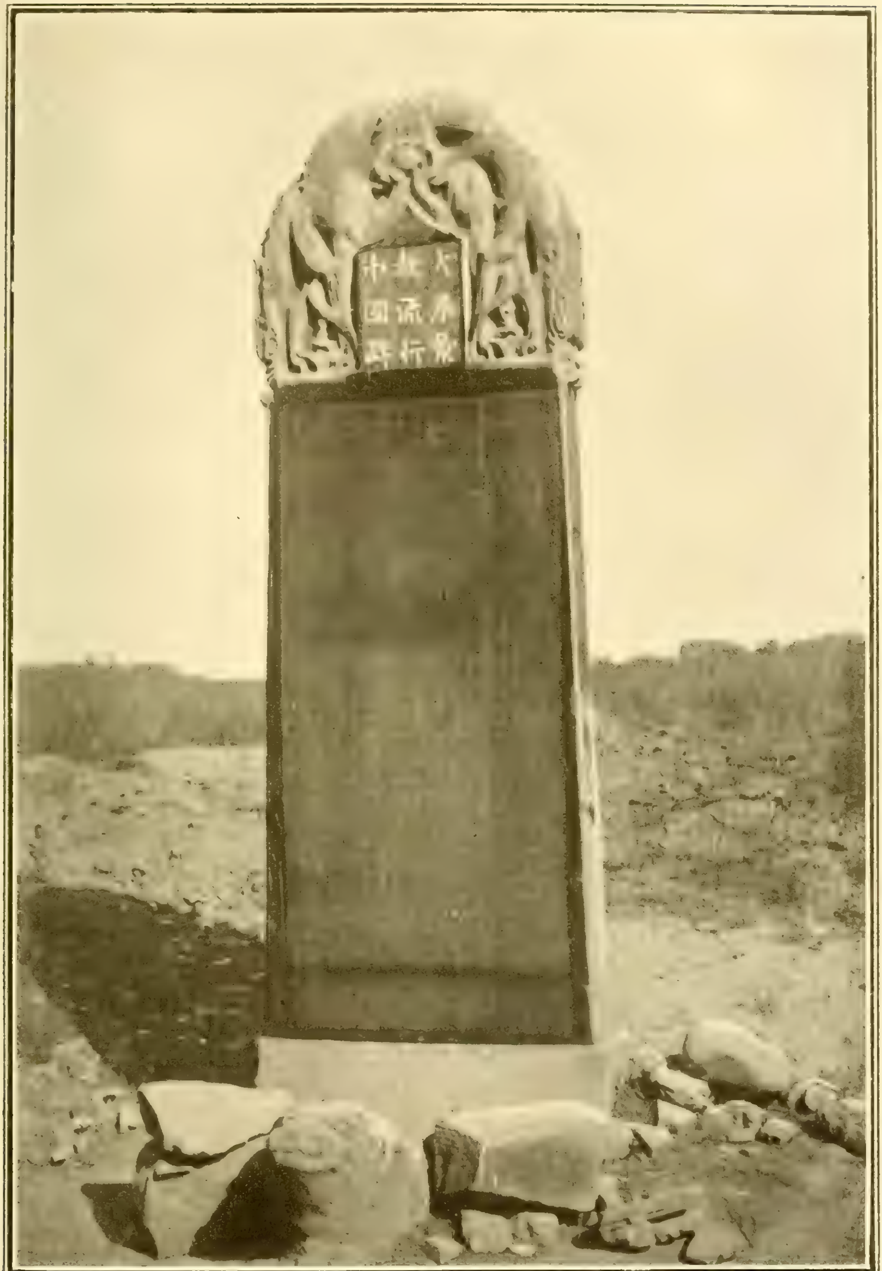


Photo by *Montagu Beauchamp.*

THE NESTORIAN TABLET.

This famous Tablet, discovered at Sian Fu, the capital of Shensi, records the arrival at that city, then the capital of the Empire, of the Nestorian Priest Olopun from Syria with the true sacred books, in A.D. 635. It states the main points of Nestorian teaching, and that the sacred books were translated in the Imperial library. The Tablet was erected A.D. 781, and gives a brief summary of the Nestorian Christians in China from A.D. 635 to that date, nearly 150 years. The inscription is in Chinese and the Estrangelo Syrian characters.

To face page 202.

and Parker, on 21st December, a few months later. The first journey had been made by water from Hankow, the latter part of the second journey over rough mountain roads, of which Mr. King wrote: "After very rough journeyings over roads which, I should think, would have broken Mr. Macadam's heart, we arrived at the capital of Shensi." Messrs. Easton and Parker proceeded almost at once to the further province of Kansu, while the other two commenced extensive itinerations in SHENSI. Other journeys into the province followed, and during the great famine of 1877-78 Messrs. Baller and Markwick visited the province, hoping to render some assistance, but this the officials absolutely refused.

In 1879 the first station in the Han valley, where work was opened up in a most providential way, was founded. Mr. King having reached Hanchung, sent his card to the Mandarin, who at once said, "I wonder if it is my old friend Mr. King whom I knew in Sian some time ago?" Upon inquiry he found it was so, whereupon he invited Mr. King to go round the city and see which house he would like. Mr. King did so, and the agreement was arranged and the work established with unexpected ease. Referring to this, Mr. Easton, now Superintendent of the China Inland Mission work in the province, has said: "There was immediate blessing in the work in Hanchung. The first converts were brought in by Mr. King (since Dr. King, deceased 1904), who was a constant, earnest, and able preacher. Many of these converts are standing to-day and have become our best Christians; some of them are the elders and deacons of the church now." Subsequently for many years a large hospital work was carried on in this city by Dr. William Wilson.

In 1887 Mr. Pearse of the China Inland Mission opened Chengku, where from the beginning there has been marked blessing. In several other cities of the Han valley like success was granted, and in connection with these centres there are out-stations possessing their own little chapels, which are conducted on self-supporting principles.

The Sian plain, however, proved a more difficult centre than the Han valley, for although Sian Fu was reached in 1876, it was not until 1893 that permanent premises were secured in that city by Mr. Holman of the China Inland Mission. As early as 1882, however, the first house had been rented in the city, but it was taken from the Mission by the officials. Three other houses were rented, one of which was on the main street and was occupied for six months, when the occupants were expelled, and the owner—a respectable elderly gentleman—was publicly abused in a shameful way and eventually died in prison, his wife committing suicide, while the family were ruined.

It has been erroneously concluded by some that the missionary was wanting in tact, and that the Sian Fu people were very anti-foreign; neither of which surmises is correct. The missionary was one of the most able and devoted of men that ever set foot in the province, and was much respected by the people of the city, who long remembered him. The people of Sian were never anti-foreign; they were friendly and willing to listen to the Gospel and to rent houses to the missionary, and even to lend furniture and money if necessary. It was the Hunanese element that openly tried to turn the city against the foreigner, though with little success. The opposition came from one family named Chao. The old father was a man of seventy years of age, and had an inveterate hatred of foreigners. This old man lived in the country, but his son, who was the active centre of the opposition, was a deputy official in the Pao-kiah-küh. The opposition was official, and this man was either the tool or the terror of his superiors, probably the latter. From the time of the death of these two men there was no opposition worthy of mention. Had the China Inland Mission had the men and the means it would have been possible to have started settled work in the city any time after 1889. This statement is upon the authority of Mr. Easton, who was among the pioneers to enter the province in 1876, and who is still labouring there.

During the intervening years between the first arrival at Sian Fu and the permanent settlement in 1893 much patient itineration was carried on in the Sian plain. Referring to this, Mr. Botham said: "Often we found it advisable to flee to another city rather frequently. We obeyed the Lord's command and fled, but we were careful to flee in a circle, and coming to the same place again occasionally, the people grew accustomed to see us and the opposition died away."

As early as 1882, however, it was possible to report that, "We rejoice to think that now there is no city in the entire province which has not been visited by our (China Inland Mission) missionaries." In this work Dr. Cameron —one of the greatest travellers China ever had, if not the greatest—had taken no small part. Referring to one county, Mr. Bland said in 1892, "At length the Gospel has been proclaimed in every town and village in the Pinchow district where markets are held."

It was in 1888 that Mr. Folke of the Swedish Mission, associated with the China Inland Mission, succeeded in renting premises in Weinan Hsien, a city a little to the east of the capital, Sian Fu, while Messrs. Botham and Bland, who had been making it a matter of special prayer that they might obtain a house that year, obtained an answer to their prayers in the deeds for a house at Fengsiang Fu, some distance to the west of Sian, being drawn up on December 31, 1888, and actual possession obtained by breakfast time on the following morning, New Year's day.

Up to 1891 the China Inland Mission, with its associate missions, the Swedish Mission in China and the Scandinavian Alliance, had been the only Society at work in the province. During that year the Baptist Missionary Society entered, as will be seen later, when their work is spoken of. Without therefore overlooking their part in the opening of the Sian plain subsequent to that date, some further details concerning the China Inland Mission's efforts may be given. Although repeated efforts had failed, the steady itinerant work from 1888 to 1892 (following on the earlier pioneer work) was not in vain. It finally resulted in stations being opened up in all directions. In one month—May 1893—houses were rented in five places, Sian Fu included.

One amusing incident connected with this opening of the last-mentioned city may be given. Mr. Holman, though warned to leave the city, refused, and when the mob came to destroy the premises he pretended to misinterpret their motive in coming and called out to his servant in a loud voice: "Prepare tea; be quick; there are crowds of guests." Calling for seats for the gathering crowds, to their amazement he took his guitar and commenced to sing to them both Chinese and foreign hymns! This continued for about three hours until the crowd finally dispersed. The soft answer had turned away the wrath. The Scandinavian Alliance Associates, who are still working in Sian, have had a large share in the opening up of that district.

Shortly after the Boxer crisis the province was smitten with a very severe famine, and although, according to report, some five million taels (£700,000) of Government relief—including £12,000 from *The Christian Herald* of New York—were distributed, about 30 per cent of the population are said to have died of starvation. Mr. Trüdinger reported that in the Kienchow, Pinchow, and Yungshan districts the death-rate was about 70 per cent. Altogether about fifty-three of the Hsien cities were involved in this famine. The special Commissioner of *The New York Christian Herald*, who was sent to investigate the conditions of the famine-stricken districts, reported about two and a half millions as the probable death-roll. North of the Wei river he rode for four days through the villages and saw barely 200 persons.

The entry of the Baptist Missionary Society into this field is connected with an interesting migration of native Christians from the province of Shantung. For some time, as has been mentioned in an earlier part of this article, the

Chinese Government had been encouraging immigration into SHENSI, the people being offered land at a nominal price with exemption from taxes for three years. Among those who entered the province were some six or eight thousand families from the province of Shantung, which would mean about forty thousand persons. Among these were eighty-seven Christians, members of the Baptist Missionary Society's work in Shantung. The journey was 800 miles by road. After careful consideration it was decided that this circumstance warranted the Baptist Missionary Society in appointing certain of its missionaries to follow these converts and care for their state. Consequently Messrs. Shorrock and Moir Duncan were designated to that province in 1891-92. The Rev. A. G. Shorrock has been labouring at Sian and the surrounding country ever since, while the Rev. Moir Duncan subsequently retired to take over the charge of the Taiyuan Fu University, which position he held until his death.

These immigrants settled in villages, and thus established their own communities and escaped the imposition of Temple taxes. One village is called "The Gospel Village."

By 1893 the Baptist Missionary Society had centres for their work in Sian Fu and Sanyuan, the China Inland Mission subsequently retiring from the latter city in their favour. Sanyuan is the most important commercial and literary centre of all the sixteen district cities governed by Sian Fu. It is densely populated, and visited by large numbers of business men and students. Writing in 1894, Mr. Duncan said: "Speaking quantitatively, our work is now extended over a large area, embracing eight counties radiating from the provincial capital Sian Fu and the important town of Sanyuan. In the spring there were twenty-five fairly organised churches, with about one thousand worshippers"; but the famine, which has ruined many of the immigrants, has reduced the stations to eleven and the worshippers to about five hundred. In the same report he said: "Little more than a foothold has been secured. The Book-shop has been opened for about nine months" in Sian Fu. In the following year he reported that "a house has been rented in Sian Fu and peaceably occupied." The sales of the Book-shop during twenty-one months had amounted to £321. At this time the Rev. E. Morgan joined the workers. In 1898 Dr. Creasey Smith entered SHENSI to open up medical work. In consequence of various necessary changes, the Baptist Missionary Society has not been able to keep a strong staff in this field. In 1902 Dr. Moir Duncan removed to the Taiyuan Fu University and Mr. Morgan was transferred to Shansi, so that Mr. and Mrs. Shorrock have been compelled to labour practically alone, for Mr. Cheesman, who was appointed to join them, soon died. In one of the last reports of the Baptist Missionary Society, however, it was stated that, "The little band of thirty (87 ? see p. 207) Christians who emigrated from Shantung and settled in Shensi some fourteen years ago has now grown into a Church of 618 members and 1200 learners, with over 400 scholars. This community embraces people from four different provinces."

The only other Society having any workers in this province is the British and Foreign Bible Society, which has an agent at Sian Fu.

THE PROVINCE OF SHANSI

By Mr. Albert Lutley, China Inland Mission.

The province of Shansi lies between Shensi and Chihli, and north of Honan. The Yellow River bounds it on the west and partly on the south. A long range of mountains divides it from the provinces of Shantung and Chihli on the east, thus giving it the name of Shansi ("West of the Mountains"). The north is traversed by two arms of the Great Wall, though at a considerable distance from its present frontier.

The eastern and western portions of the province consist of high, undulating tablelands, which in many places rise into mountain ranges varying from 4000 feet to 8000 feet above the sea.

The western part is, generally speaking, poor, and the hills are almost devoid of trees; but the eastern portion abounds in mineral wealth, and in not a few districts the hills are well covered with pines or firs. It is thought by European experts that this is one of the largest and richest coalfields in the world. Baron Richthofen estimated that there are some 13,500 square miles of anthracite coalfields with seams varying from 20 to 30 feet in thickness.

Between these tablelands there are several rich, fertile plains. The provincial capital, Taiyuan (*i.e.* "The Great Plain"), is situated on the northern border of the largest of these, and derives its name from it. This plain contains about 2000 square miles, and is nearly 100 miles from north to south. It is thickly populated, containing eleven cities besides the capital, and many hundred walled villages and market towns. Several of these cities are of great wealth, and one of them, Pingyao, is regarded as the banking centre of China. The merchants of this plain may be found in every province of the Empire, and on account of their keen business ability, and the fact that such a large proportion of the banks and pawnshops are in their hands, they have been called "the Jews of China."

The southern extremity of this plain is intersected by an arm of the Ho-shan range. Crossing this range by the difficult and often tedious Lingshih pass, we reach the city of Hwochow, and after wending our way another 12 miles through the deep loess gullies, we get a view of the large Pingyang Fu plain. This was the ancient seat of the Chinese people, and may be called the cradle of their nation. It was near the present city of Pingyang that the famous Emperor Yao lived and ruled over the "black-haired race," about 2300 years before Christ.

One of the mountain peaks west of this plain is pointed out as the "Ararat" of China, and is commonly called Ren-tsu-shan (*i.e.* "Mountain of the Ancestors of Man"), and the story is told that when the whole race were destroyed by a great flood, two persons saved their lives by jumping on the backs of two mighty lions, and were carried by them to the topmost ledge of this mountain, and thus saved from the general destruction. These two afterwards became the parents of the whole human race.

On the top of this mountain is a very old temple, erected, not to Ren-tsu, as commonly reported, but to Wen-tsu (*i.e.* "Ancestor of Literature"), generally considered to be Fuh-hsi, the supposed inventor of the "Pah-kua," or "Eight Diagrams," which are regarded as the foundation and origin of all writing. According to Chinese history, Fuh-hsi lived about the time of the Flood, and some Europeans think that probably Noah is really the character referred to. However that may be, a very interesting and curious thing about these diagrams is that they represent father, mother, three sons, and three daughters, thus exactly coinciding with the number and relationships of the family of Noah.

The most noted and best known of the mountains of SHANSI is the Wu-t'ai-shan (*i.e.* "The Five Peaks"), the famous sacred Buddhist retreat, situated about 80 miles north of Taiyuan. Almost the whole year round this mountain is visited by a constant stream of pilgrims from Mongolia and Tibet and other parts of the Chinese Empire.

The people of SHANSI pride themselves on being the most law-abiding and peaceable of the whole kingdom, and believe the "Son of Heaven" (*i.e.* Emperor) regards them with special favour on this account. Whether they are justified in this belief or not, they are no doubt a quiet, industrious people, wholly given to farming and mercantile pursuits.

The soil is very productive and easily worked; much of the irrigated land produces two good crops every year. The principal grains are wheat, Indian corn, various kinds of millet, beans, barley, and oats. There is also a large variety of vegetables and fruit, such as peaches, apricots, pears, apples, dates, grapes, and persimmons. On account, however, of the porous nature of the soil and the uncertain and insufficient rain supply—probably due to the lack of trees—and the fact that a large portion of the best land is given up to the growth of the opium poppy, there has been a succession of serious famines, which have carried off large numbers of the population. The province therefore, as a whole, is poor and thinly populated, compared with many other parts of the Empire.

Missions.—It was just before the terrible famine of 1878-79 that the first Protestant missionaries, with a view to settled work, reached the province.[1] Messrs. Turner and James of the China Inland Mission, after a long overland journey from Nanking, arrived at the south-east border of

---

[1] Previous to this, Dr. Alexander Williamson and the Rev. Jonathan Lees had made a journey through part of the province. Also as early as 1869, Mr. Wellman, a colporteur working under Mr. Wylie, had paid a somewhat lengthy visit to the province. See *Chinese Recorder*, 1871, p. 212.

SHANSI on November 15, 1876. They passed through several cities of the Tsehchow prefecture, and the last Sunday in November found them at Pingyang Fu.

They visited seven walled cities and many other smaller places, and had good opportunities for preaching and selling books. They returned to Hankow in January 1877.

About a month later, on February 10, they set out on a second journey to the province.

Passing through Pingyang and fifteen other cities, they at length reached Taiyuan Fu, the provincial capital, where they made their headquarters for several months, visiting many of the cities and towns of the plain as far south as Fenchow Fu, preaching and selling scriptures and tracts with considerable freedom.

The iron grip of famine was, however, already resting heavily upon the people. They themselves had suffered severely, and at last Mr. James became so prostrate that it was absolutely necessary for him to return to the coast, and being too weak to travel alone, Mr. Turner was obliged to accompany him. Thus the province was again left without a single Protestant missionary.

It was not to be so for long, however, for, unknown to them, Mr. Timothy Richard of the Baptist Missionary Society was already on his way to SHANSI with funds for distribution among the famine sufferers, and he reached Taiyuan about the end of November 1877, just two days after these brethren had left.

Early the following year Mr. Turner again returned, accompanied by Mr. Whiting, an American missionary, and Mr. David Hill of the Wesleyan Mission, Hankow, who had also been commissioned with relief funds.

After several months spent in famine relief, more definite missionary work was commenced in the capital, both by the China Inland Mission and the Baptist Missionary Society. Schools were opened for the orphan girls gathered during the famine, and medical work was soon after commenced by Dr. Schofield of the China Inland Mission.

In the summer of the year 1878 Messrs. David Hill and Turner visited the southern prefecture of Pingyang to distribute famine relief. They had a very favourable reception both from the officials and people; part of a large temple was set apart for their use. The Prefect and other officials entered heartily into their plans, and many lives were saved.

Mr. Hill after a few months was compelled to hurry back to his work at Hankow; he did not leave, however, before he had been used of God to the conversion of Mr. Hsi, who became one of the most remarkable men of God the Church in China has yet produced.

It is impossible in the limits of this article to give even a brief account of Mr. Hsi's[1] conversion and subsequent life. Suffice it to say that, having before his conversion bitterly suffered from opium-smoking, he threw his whole energy and strength into seeking to deliver the slaves of this drug. With the help of a band of earnest men like-minded with himself, he succeeded in opening a chain of Opium Refuges throughout the southern and central parts of the province, and also in the adjoining provinces of Shensi and Honan. In these refuges not only were the patients helped to get free from the bondage of opium, but morning and evening the Gospel was faithfully preached to them, and they were pointed to Christ as the only deliverer from sin.

Since the commencement of this work, probably not less than 30,000 men and women have passed through these refuges, and although a large majority of these have eventually gone back to their opium, the work has not only been the means of removing prejudice and preparing the way for the Gospel, but has itself been one of the most efficient methods of spreading an intelligent knowledge of the truth, and probably more than 1000 converts have been admitted into the Church by baptism who first became interested in the Gospel through these refuges.

On Mr. Hill's departure from Pingyang, Mr. Turner remained and commenced permanent missionary work throughout the district, being joined by Mr. Drake. About this time several other men of force of character were converted, who have exercised a great influence on the development of the Church in the south of the province.

---

[1] See *Pastor Hsi, Confucian Scholar and Christian*, by Mrs. Howard Taylor. Morgan and Scott, 3s. 6d.

About the autumn of 1881 a visit was paid by one of the missionaries to the district west of the Fen River, going as far as Sichow and Taning. A copy of Mark's Gospel distributed on this journey was taken to a temple outside the west gate of Taning. Here it was found by Mr. Chang Chï-pen, the head Buddhist priest of the county. Being attracted by the strange title, Ma-ko Fuh-in (*i.e.* The Happy Sound of Mark), he carried the book to his home, 12 miles distant; but being unable to understand it, he invited a teacher, Mr. Ch'ü, to read it with him, and daily these two men in that heathen temple might have been seen pondering over the Word of Life. Gradually the Light began to shine into their hearts, very dimly at first, and in their ignorance they burnt incense, first to the book and afterwards to Jesus and the twelve disciples. Soon after, to their great joy, they obtained a copy of the New Testament, and their knowledge rapidly increased, and they began to worship the one true God and His Son Jesus Christ.

All idolatry was now abolished, and Mr. Chang gave up his lucrative position as head priest, much against the wish of the chief official, who had formerly been his friend. This official soon after became his bitter enemy, and had Mr. Chang so cruelly beaten that he became unconscious. Mr. Ch'ü was also soon called upon to suffer for Christ's sake, and three times was publicly beaten because he would not take part in idolatrous ceremonies.

About three years after receiving the copy of Mark's Gospel, they heard that there was a missionary at Ping-yang Fu, and at once decided to travel the three days' journey to inquire more fully about the Truth. On arriving there they met Mr. Drake, and, to their great joy, several of their own countrymen who were also believers in Jesus. After a short stay they returned to their homes, and began more zealously than ever to tell others of the

Saviour, even going as far as Hsiaoyi, five long days' journey across the mountains, to carry the "glad tidings" to some of their former co-religionists. At this place, on their first visit, eight families destroyed their idols and turned to the Lord. Three of those who put away idols at that time afterwards became deacons of the church which sprang up in that district.

Thus far we have been endeavouring to trace the beginnings of the work; we will now seek to take up the different parts of the field in order, and briefly state what has been accomplished and the present position. Let us first take the district

North of the Great Wall.

This field is now occupied by the Scandinavian Missionary Alliance, working in association with the China Inland Mission. Mission work was first commenced in this district by Messrs. Geo. W. Clarke and Beynon of the China Inland Mission, who occupied the cities of Kweihwa Ch'eng and Paoteo about the year 1886. Much itinerant work was done throughout the whole district, and a few converts gathered.

In the year 1893 the Christian Missionary Alliance sent a large band of workers to this district, and the China Inland Mission set apart its two stations as Training Homes for them until they had obtained some knowledge of the language and people. Later, these two stations were handed over to their care, and the whole area outside the northern arm of the Great Wall was allotted to this Mission. During the following years a number of other cities were opened and much itinerant work done. The Mission suffered very severely during the Boxer rising, and lost so many workers that it has not been able to reoccupy the field since. Several of their former workers have joined the Scandinavian Alliance Mission, and are doing their utmost to reoccupy the district. Stations have been reopened at Kweihwa Ch'eng, Fengchen, Salahtse, and Paoteo, and also Suanhwa in Chihli. There are about 46 members in connection with the churches, and 76 recognised inquirers.

District between the Two Arms of the Great Wall

The work of this district was first commenced by the China Inland Mission about 1885, and the city of Tatong occupied the following year by Mr. Thomas King. A few years later Mr. and Mrs. Stewart M'Kee took charge of the work, and assisted by Mr. and Mrs. I'Anson and several lady missionaries, much evangelistic work was done throughout the prefecture. They had the joy of seeing a small church gathering around them. The work was seriously hindered through the murder of all the foreign workers and many of the Christians in 1900. Since 1902 the station has been occupied by Mr. and Mrs. Nystrom until the spring of 1906, when the China Inland Mission arranged to hand over the station and church to the Swedish Holiness Union, who now occupy the whole field between the north and south arms of the Great Wall. Mr. Karlson, the leader of that Mission, has been joined during the past few years by an earnest band of young workers. The cities of Soping, Huenyuen, Tsoyun, and Yingchow have been occupied, much itinerant work done, and in several districts they have had the joy of gathering in the first-fruits. In Huenyuen district especially, a remarkable work of the Spirit has been going forward at the village of Chuang-wo, and there are signs of blessing in several other parts of the district. There are 133 members and about 60 recognised inquirers connected with the Mission. Schools for boys and girls, in addition to evangelistic and opium refuge work, are being carried on at nearly all the stations.

District South of the Great Wall to Taiyuan Fu.
The Baptist Missionary Society District.

Mission work in this district was commenced in the year 1877 by the China Inland Mission, and a little later by the Baptist Missionary Society. For about eighteen years the two Missions carried on work side by side in the city of Taiyuan and the surrounding country. In 1896 the China Inland Mission withdrew from Taiyuan, handing its property, medical and church work, over to the Sheoyang Mission, which for several years carried on many forms of aggressive work both in the capital and at Sheoyang. After 1900 Dr. and Mrs. Edwards, the only surviving members of this Mission, decided to unite with the Baptist Missionary Society, and the work is now carried on as one. A new hospital has recently been erected and the medical staff strengthened. The Shansi Imperial University, under the guidance of Dr. Timothy Richard, is also located in this city. There is also a station at Hsinchow, about 5 miles north of Taiyuan, also out-stations at Sheoyang, Shihtieh, Kiaocheng, and several other centres. Their churches suffered severely in the Boxer persecutions, several being practically wiped out. The work is, however, again taking root, and there are about 100 members now connected with the various churches. The Mission is in great need of reinforcements if this large district is to be at all adequately worked.

Taiku and Fenchow. American Board District

The American Board commenced work in this province about the year 1877, when Messrs. Simpson and Clapp occupied the cities of Fenchow and Taiku respectively. Evangelistic, medical, and educational work were pushed forward with vigour, and small churches were gathered. The Mission suffered, however, severely through the loss of several valued workers through death and ill-health. This, together with the fact that in 1900 all the remaining foreign workers, with several efficient native leaders and many of the Church members, were massacred, and the stations left for several years without a resident missionary, has seriously interfered with the development and extension of the work. A most interesting work has, however, been going on in the Tsingyuen district as the result of the labours of Messrs. Lu and Chao, two men who were led to the Lord in connection with Pastor Hsi's Opium Refuge work, and afterwards united themselves with the American Board. In the village where they are working the whole community a few years ago destroyed their temple idols, and many have professed faith in Christ, and regularly attend Christian worship.

China Inland Mission District

The China Inland Mission is carrying on work in the eastern and southern parts of the Fenchow prefecture, and also in the Pingyang and Luan prefectures, and the Hwochow, Sichow, Yongning, Kiangchow, and Tsinchow departments.

In the Fenchow prefecture the Mission has stations at Pingyao, Hsiaoyi, and Kiehsiu, in all of which permanent work was commenced about the year 1887, although in some cases not occupied by foreign missionaries until a year or two later.

From these centres the work has spread into the surrounding counties, and out-stations have been opened at Hsukeo, Kihsien, Wenshui, Yushai, Tongning, and Lingshih, in all of which places converts have been gathered. In addition to widespread evangelistic work, schools have been opened and much Opium Refuge work done by the Christians, which has borne not a little fruit.

The work received a great set back in 1900, through the violence of the persecutions and the removal of all the foreign workers, from which in several places it has not recovered. There are about 190 members now in fellowship, about 100 of whom are connected with the Pingyao Church.

Western Hill District

The work of this district was commenced, as stated above, in the conversions of Mr. Chang, a Buddhist priest, and Mr. Ch'ü, a young teacher, through reading a copy of Mark's Gospel.

In 1885 Messrs. Cassels (now Bishop Cassels) and Beauchamp, hearing of the work being carried on by them and of serious persecution having arisen, visited the district, accompanied by Mr. Baller, and eventually settled, the former at Taning and the latter at Sichow. Later on, these brethren leaving to take up work in Szechwan, Mr. and Mrs. Wm. Key occupied Sichow, and Taning was carried on as a ladies' station. About this time Mr. Ch'ü, who had manifested considerable gifts as a preacher and was being much blessed over a wide area, was set apart as a general or travelling pastor over the whole Western Hill district, and this position he filled for about eighteen years, being welcomed and beloved wherever he went.

The work in Taning was chiefly under the care of Mr. Chang, who proved a wise and skilful worker. In 1892 he was definitely set apart as pastor of the Church, and from that time was largely supported by them. Under his care the work grew steadily, and he was much beloved by the whole Church and respected by the heathen. Both he and Pastor Ch'ü suffered severely from privation and exposure during the Boxer rising, and passed away within a year of one another a few years after.

The work has extended into the adjoining counties of Shihleo, Yongho, Puhsien, Kihchow, and Hsiangning. From the commencement about 390 have been baptized, and there are 202 now in fellowship.

A feature of the work in Taning which is full of promise is the large proportion of young men in the Church.

Pingyang Fu Plain

The work was commenced in 1878, and was carried on for several years from the one centre of Pingyang Fu. In 1885 several members of the "Cambridge Band" were designated to this district; and after getting some knowledge of the language, Mr. D. E. Hoste took up residence at Küwo; Mr. Stanley P. Smith went to reside at Hungtung, in which district Mr. Hsi had been carrying on successful Opium Refuge work for some time. Here he was soon after joined by Mr. C. T. Studd, and their united labours gave a great impetus to the work, which spread rapidly to other centres, out-stations being opened at Chaocheng, Hwochow, Fenhsi, and other towns and villages. On Mr. Studd being called to work elsewhere, Mr. Hoste went to assist Mr. Smith, and later, when Mr. Smith left to open up work in Luan Fu, Mr. Hoste took charge of the large and growing work, and to his wise and prayerful guidance the after developments of the work are largely due. This district became the centre of Pastor Hsi's work and activity. About 2050 have been received into the Church throughout the plain, the majority of whom are the fruit of the work carried on by Pastor Hsi and his co-workers.

Stations have been opened at Hwochow, Yohyang, Icheng, Kiangchow, and Hotsin. Evangelistic work has also been done, and converts gathered in the adjoining counties of Kihshan, Wenhsi, Kianghsien, Tsingshui, Fushan, Hsiangling, Chaocheng, Fenhsi, and Tsingyuen. The largest church is in the Hungtung district, which now has a membership of about 730 in fellowship. The total membership of all the churches is about 1120.

At Hwochow a large school for Christian girls, and also Bible and Training Schools for women, are being conducted by Messrs. French and Cable, and the work there is full of promise. Medical work has been carried on at Pingyang Fu, also a Bible School for native helpers.

At Küwo there is a large girls' school, conducted by Misses Hoskyn and Stellman. The education of Christian lads throughout the district is being carried on in four stations and eleven village schools.

Several of the churches do not appear to have recovered from the shock of 1900, and have made little progress since. In each case where the suffering was greatest the work appears to have received the greatest check. In other districts the work has gone forward with greater rapidity and is full of promise.

Luan Fu District

In this district the China Inland Mission has three stations, *i.e.* Luan, Lucheng, and Yuwu, and also out-stations at Hsiangyuen and Licheng. The work was commenced by Pastor Hsi, who sent several men to open Refuges in the district. One of these, opened in Tuenlu Hsien by Mr. Hsü Pu-yüin, immediately bore fruit in the conversion of several men who afterwards became deacons or elders of the Church. A most interesting work sprang up in this district, and in order to better look after it, a station was opened at Yuwu, where Mr. Burrows and Dr. Hewitt, and later Mr. and Mrs. Lawson, have done much faithful work.

The first station was opened at Luan Fu by Mr. S. P. Smith in 1889. Soon after being joined by Mr. and Mrs. Studd, he opened the adjoining city of Lucheng. On Mr. and Mrs. Studd leaving the district, Mr. and Mrs. Smith again took up work in Luan, and Lucheng was occupied by Mr. and Mrs. Lawson. In these centres, Street Chapel, Guest Hall, and widespread evangelistic work have been done. Opium Refuge work for men and women and schools for Christian boys and girls have been carried on. About 200 have been baptized from the commencement, and there are about 117 now in fellowship.

Puchow Chiehchow District, worked by the Swedish Mission in China

This Mission commenced work at Yuncheng, a city situated near the Great Salt Lake, in the year 1888. Mr. Folke carried on the work single-handed for several years, till he was joined by others, and the work extended. Stations have been opened at Chiehchow, Yishih, and Puchow, and also in Shensi and North Honan. The work at Yuncheng has not been very encouraging; at Yishih, Chiehchow, and Puchow, however, aggressive churches are growing up. Since the commencement, about 230 persons have been baptized, and there are about 175 now in fellowship. Mr. Folke being obliged to return home on account of ill-health, Mr. A. Berg has been appointed leader of the Mission.

Tsehchow Fu District

In 1902 Mr. and Mrs. S. P. Smith commenced work in this district, and have carried on Evangelistic, Educational, and Opium Refuge work in Tsehchow, and also opened an out-station at Kaoping. They have already received not a little encouragement, and have seen some fruit of their labours.

General Summary

From the above sketch it will be seen that each Mission occupies a definite part of the field, thus preventing over-lapping and friction, and avoiding waste of funds and strength. It will have been noticed that the China Inland Mission has retired several times from districts where it had expended considerable funds and much labour, and where in each case it was the first to occupy the field. It is largely due to this action that the present satisfactory division of the province prevails.

A special characteristic of the work throughout the greater part of the province is the Local Church Conferences, when the Christians and inquirers gather together for two or three days' special meetings. These gatherings have been found to be a great stimulus and help to the work.

A yearly conference at Pingyang, composed of missionaries and delegates from all the China Inland Mission churches, has also proved of great value in providing a bond of union, an occasion of spiritual fellowship, and also an opportunity for exchange of thought on matters of general interest. One outcome of these conferences has been the acceptance by all the churches of a uniform basis of church government and discipline, and this in spite of the fact that the missionaries concerned represent nearly every section of the evangelical churches.

As yet the work is largely confined to the farmer and labouring classes, the Gospel having won but few converts from among the merchants and scholars.

The work received a serious check in the Boxer rising, from which in many districts it is recovering but slowly. On the other hand, there are distinct reasons for encouragement and hope in looking forward to the future.

The work commenced by the late Pastor Hsi, and still being carried on by his co-workers, enables us to realise what God is able to do through our native brethren, if they but consecrate their gifts and lives to Him. Then the prominent place taken by the native leaders, and the large measure of self-support and self-government already attained in several of the larger churches, is full of promise for the future healthy development and extension of the work.

THE PROVINCE OF SZECHWAN

By Mr. JOSHUA VALE, China Inland Mission.

PART I. GENERAL DESCRIPTION

Geographical Position.—The province of SZECHWAN, which is situated in the west of China proper, is the largest of the provinces, and derives its name of "Four Streams" from the four rivers, Kialing, T'o, Min, and Yalong, flowing through the province from north to south into the great trade highway, the Yangtse.

Geological.—EASTERN SZECHWAN has been called the "Red Basin," that is to say, a basin with a thick surface layer of red and grey or yellow sandstone. Underneath this layer are deposits of coal and lime, and the basin is surrounded by high mountain ranges through which the Yangtse has forced an eastern outlet, and in its course carved magnificent gorges which, beginning in the east of the province, continue for about 100 miles into Hupeh. With the exception of the plain of Chengtu, measuring some 90 miles by 40, there is very little level ground in this basin, whose valleys rise in many places to an altitude of over 1000 feet above sea-level; while the basin itself has been broken up by foldings of the earth's crust, forming ranges of hills, and exposing numerous coal seams of various thicknesses and qualities; but the fertility of the sandstone has enabled the inhabitants to till not only the river valleys, with their alluvial deposits, but also to bring the hills themselves under cultivation.

Photo by *a Chinese Photographer.*

TWO WATER SCENES.

The top picture is a simple ferry-boat near Shanghai, and the lower picture represents the famous Dragon festival near the same city. This festival is held on the fifth of the fifth moon every year, nearly all over China, where the waterways permit. The story of its origin will be found on page 164.

To face page 224.

Area and Population.—The area of the province is estimated to be 218,480 geographical square miles; its population, according to the best authorities, at 68,724,890. The distribution of the population naturally follows in the line of soil-fertility, for, as elsewhere in China, the production of food stuffs is the greatest industry of the province. It may be said that in SZECHWAN, when, as sometimes happens, climatic conditions are unfavourable, dearth is keenly felt, for although the people generally are well-to-do, there is no immediate means or possibility of making good the deficiency, owing to its remoteness and to the difficulties and dangers which have to be encountered to reach it. The most populous part of the province is undoubtedly the Plain of Chengtu, which, owing to its system of artificial irrigation, is *par excellence* the garden of SZECHWAN. Colonel Manifold, speaking at a meeting of the Royal Geographical Society in 1904, mentioned that he estimated that the Chengtu Plain, a specially well-watered tract of country, had no fewer than 1700 persons to each square mile. In this garden, or on its borders, there are 17 cities, including the capital, but, speaking generally, the population is essentially rural. The whole of the province, apart from the high mountainous regions of the west, is dotted with farmhouses, hamlets, villages, and market towns, many of them larger and more important than cities, and, as markets are held in rotation at these towns every few days, there is no lack of facilities for the interchange of agricultural produce and local manufactures.

Territorial Divisions.—There are 112 territorial districts (Hsien); 11 departments (San Chow); 8 independent departments (Chihli Chow); 10 sub-prefectures (T'ing); 2 independent sub-prefectures (Chihli-t'ing); and 12 prefectures (Fu); but there are only 99 district cities (Hsien), for each prefectural city is also a district city, and Chengtu, the capital, is the seat of two district magistrates. As each department, independent department, sub-prefecture, is represented by a city with its seat of government, the total number of cities in SZECHWAN is 142, of which 109 lie to the east of the river Min, the balance of 33 being scattered over the west of the province.

Early Inhabitants.—Information on the early history of SZECHWAN is somewhat meagre and unreliable. "There are evidences," says Mr. Hosie in his valuable report[1] on the province, "all over the Red Basin of the existence in prehistoric times of a race of cave-dwellers. The Yangtse, Kialing, T'o, and Min have, in the course of ages, worn for themselves deep beds in the sandstone, and in the steep cliffs are rock-cut dwellings, with small doorways and occasional windows, and here and there a certain amount of rude mural sculpture inside and outside, vestiges of a bygone race. These empty dwellings are called by the Chinese *Mantse tong*—that is, Mantse caves; Mantse being the generic name applied to all the tribes inhabiting the west of the province.

"Coming to historical times, however, we find the SZECHWAN of to-day was, during the former and latter Han dynasties (206 B.C. to A.D. 230), divided into five principalities, one of which, called Yi-cheo Shu, and afterwards simply Shu, was usurped and ruled by the Minor Han dynasty (A.D. 221-263), with its capital where the city of Chengtu is now built, the whole kingdom being represented by the present prefecture of Chengtu."

In the declining years of the Ming dynasty (A.D. 1368-1643) a rebellion broke out in SZECHWAN. It was headed by three men—Li Tsi-ch'eng, Chang Hsiang-chong, and Wang San-kuai. Much destruction of property and loss of life was caused by these men, especially by Chang and Wang. It is commonly believed that these two men almost depopulated the province. When order was restored by the Imperial Government, the province was repeopled by forced immigration from other provinces of the Empire. Even to the present day it is difficult, if not impossible, to get an inhabitant of the provinces to admit that he is a native of SZECHWAN. He will tell you that he belongs to Hupeh, Hunan, Shensi, Kiangsi, Chekiang, or even

---

[1] *China*, No. 5 (1904), by Consul Hosie.

Kwangtung, claiming as his province the home of his immigrant ancestor.

Climate.—There are no extremes of climate in SZECHWAN. The temperature in summer rarely exceeds 100° Fah. in the shade, and 95° may be taken as a fair average maximum. In winter the mercury seldom falls below 35°; frost is exceedingly rare, and half an inch of ice, which appeared for a day or two on stagnant pools in the capital in 1901, was looked upon as a great curiosity. This, of course, refers to the valleys and plains of the Red Basin, for on the hill-tops in the basin, and on the surrounding mountains, snow lies for a time every winter, and huge icicles are to be met with in crossing mountain passes. Sunshine is rare in winter, for a bank of mist hangs over the land, preventing surface evaporation and consequent fall of temperature, which fact gives rise to the native proverb which says that in "Szechwan the dogs bark when they see the sun."

Irrigation.—The writer of *The Far East*[1] devotes a whole chapter of his book to the Chengtu plateau (Ch. VI., "The Middle Basin," Part III.). He says: "This unique area of level land in the wide, otherwise purely mountainous, region of Szechwan cannot be passed over in a general description of the province, but demands a short essay to itself, so important is its relation to the rest of the province, and so peculiar are its characteristics in China, and, we may confidently add, in the world at large." In this chapter Mr. Little quotes largely from the writer's paper on the "Irrigation of the Chengtu Plain" (*China Branch, Royal Asiatic Society Journal*, 1900, vol. xxxiii., No. 11), and "Irrigation of the Chengtu Plain and Beyond" (1905, vol. xxxvi.). Mr. Hosie, in his report on the products of SZECHWAN, also devotes considerable space to this subject. The subject is too great to be dealt with in a short article like the present. Those interested are invited to consult the authorities named above for further information.

Products.—Mr. Hosie, in his carefully and thoroughly prepared report, devotes many pages to this interesting subject. Those who wish further information will do well to study his report, where the products are arranged under the three main divisions of—

---

[1] *The Far East*, by Mr. Archibald Little.

(*a*) Agricultural and horticultural products.
(*b*) Animal products.
(*c*) Minerals and mineral products.

Communications.—SZECHWAN lies at the very back of China proper, but its remoteness would be of less consequence were it readily and easily accessible. Unfortunately it is not so. While it is true that SZECHWAN has magnificent waterways, and several of the larger rivers might have small light-draught steamers plying between the more important centres of trade, yet as long as the journey from Ichang to Chungking—a distance of a little more than 400 miles—remains an unsolved problem to the merchants of the west, and railways are only on paper, communication with the outside, and even between remote parts of the province itself, must continue to present grave difficulties to the trade and progress of the province.

PART II. MISSIONS. A REVIEW

Mission work in the province of SZECHWAN may be divided into five distinct periods as follows:—

I.	Prospecting Period	1868-1877
II.	Pioneer Period	1877-1886
III.	Progressive Period	1887-1895
IV.	Opposition Period	1895-1898-1900
V.	Popular Period	1901-1907

I. *Prospecting Period* (1868-1877).—Previous to the year 1868 little or nothing was known by the Protestant Churches of Europe and America about this vast province of the west of China. The first Protestant missionaries to visit this province were the Rev. Dr. Griffith John of the London Missionary Society and Mr. Wylie of the British and Foreign Bible Society. These two workers, having travelled up the Yangtse, entered SZECHWAN, and visited many of the most important towns and markets, including the capital, returning to Hankow *viâ* Shensi and down the Han river. This journey may be termed a "Prospecting Trip," for no attempt seems to have been made to settle in any of the many cities or towns visited. The report of this journey doubtless was instrumental in calling attention to this vast unopened field, and the London Mission, even at that early period, had serious thoughts of opening work in SZECHWAN. No other missionaries, as far as we know, visited this province again till the year 1877, when the Rev. John M'Carthy of the China Inland Mission, after landing at Wanhsien, travelled overland, *viâ* Shuenking Fu to Chungking, which place he reached on 1st May of that year.

II. *Pioneer Period.*—Settled Mission work dates from the year 1877, when premises were rented by the China Inland Mission in Chungking. After this we are told "there followed a period of widespread evangelistic journeys, in which Messrs. Cameron, Nicoll, Easton, Parker, Riley, S. R. Clarke, and Baller, all of the China Inland Mission, with Mr. Leeman of the American Presbyterian Mission, and Mr. Mollman of the British and Foreign Bible Society, engaged."

In the year 1881 the American Methodist Episcopal Mission joined the China Inland Mission in pioneer work in this province by renting premises at Chungking. In 1881 the China Inland Mission opened the capital, Chengtu, for settled work. Paoning and Pacheo were, after considerable difficulty, occupied during the years 1886 and 1887.

During this period a very important step was taken by the China Inland Mission in SZECHWAN which needs a word of explanation here, viz. the dividing of the work of the Mission into two distinct parts, named respectively Western Szechwan and Eastern Szechwan, a distinction which always appears in the Annual Report of that Mission, but which is not quite clearly understood by many. Briefly stated, the distinction is this:—Taking the Kialing river, which enters the Yangtse opposite Chungking, as the boundary, all the cities, towns, and villages *east* of this belong to the "East Szechwan" branch of the Mission, which is worked on distinctively Church of England lines; while all the districts *west* of the Kialing river belong to the "West Szechwan" branch of the China Inland Mission, and are, generally speaking, worked on Free Church lines.

The one striking feature of this period (1877-1886) is the persistence and tenacity of the pioneers. Many difficulties and disappointments attended their efforts; the people were either indifferent or hostile, and the results of their labours were very small indeed. Sickness and death were constantly occurring to hinder and even threaten the existence of the work, yet these pioneers were strong in faith, and believed in the ultimate success of their efforts to evangelise the teeming millions of this "Garden of the West."

Much seed was sown during this period, but prejudice, ill-feeling, and suspicion presented serious hindrances to the work, and eventually the riot of 1886 at Chungking almost extinguished the little churches which had been gathered by the two Missions.

III. *Progressive Period.*—After the settlement of the Chungking riots and the re-establishment of Mission work in that city, a period of unprecedented prosperity set in. The probable reasons for this season of prosperity seem to be threefold. First, the faithful and persistent work of the pioneers during the preceding period; second, the widespread and systematic itinerations which followed the riot; third, the semi-awakening of the people. As to the first—the faithful and persistent work of the pioneers—very little can be written, as records are somewhat meagre; but workers now on the field who followed these pioneers are able to testify to the permanent work done by this faithful band. As regards the second—the widespread and systematic itinerations—the work done by two members of the China Inland Mission in the Kiating Fu district during this period may be given as a specimen. "After selling books till we could sell no more in the city (Kiating Fu), we took the villages and market towns—all within 5 miles, 10 miles, 20 miles—and gradually we spread over what we called the Kiating district, which consists of 8 walled cities and 350 market towns or villages. We continued this work for six years and a half, constantly travelling round these villages and towns. During that period we travelled not less than 30,000 miles."

The third reason given for the prosperity of this period—the semi-awakening of the people—demands a few words of explanation. During the last few decades the people of China have passed through several periods of awakening—times when her well-wishers hoped that at last she was entering upon a new life and seriously desirous of progress. Such a period was the one under review. After the wave of anti-foreign feeling which swept over Central China in 1890 had subsided, there set in a more hopeful state of things, and this feeling having taken hold of SZECHWAN, the attitude of the people was decidedly more friendly towards missionaries and their work, and this may largely account for the unprecedented progress made. But there were other causes which doubtless contributed much.

During this period no less than five additional missionary societies commenced new work in SZECHWAN. In 1888 the London Missionary Society, whose representative, Dr. Griffith John, was the first to enter the province in 1868, took up permanent work in Chungking. In 1890 the American Baptist Missionary Union also arrived and commenced work in the west of the province, having Suifu and Kiating as their chief centres. In the same year (1890) the English Friends' Mission also began work in Chungking. The year 1892 saw the Church Missionary Society, under the leadership of Mr. Horsburgh, commence a new work east of the province, which eventually led to the occupation of that region, which had hitherto been unreached by any other Mission. Then finally, in 1892, the Canadian Methodists opened up work in the west, having Chengtu and Kiating as their headquarters.

During this period the Methodist Episcopal Mission had extended its operations to the capital and other cities near Chungking, and on the Great East Road towards Chengtu. The China Inland Mission had also opened up no less than nine centres in various parts of the province east and west.

Another important factor was the employment of native agents and the opening of out-stations. By the judicious use of native agents the missionaries, who were all too few to cope with the growing work in the larger centres, were enabled to open up new work in other cities and towns, and thus commenced a work which if persisted in will enable them to occupy all the more important towns and villages of the province, and thus secure the evangelisation of its scattered millions.

The establishment of a Mission Press during this period must not be overlooked. Dr. Virgil Hart, who, by his book on *Western China*, was instrumental in directing the attention of the Canadian Methodist Mission to West China, also was the means of establishing the first Mission Press in those parts. Dr. Hart, perceiving that the almost insurmountable difficulties presented by the rapids and whirlpools of the Yangtse made it very difficult to get books, tracts, and other literature to the west in large enough quantities to supply the increasing demands, determined to start a press for West China, which would supply the literature so much needed in the evangelising of this vast and needy field. This press, after very many difficulties, was established at Kiating, and continued to do valuable work till, sharing the fate of the rest of Mission work during the riots of 1895, its work was brought to a close for the time being.

IV. *Opposition Period* (1895-1898-1900).—The Yangtse Valley riots of 1890 threatened to spread to the west, and although no disturbances actually occurred, yet seeds of suspicion and ill-feeling were sown which eventually caused trouble and riot. The China-Japanese War was the culminating point. The news of China's utter defeat was the sign for much anti-foreign feeling, which led to the attack on Missions in the capital and other cities in the west of the province in 1895. After the settlement of these riots, and the re-establishment of the work in all the stations rioted, there appeared to be a return, for a while, to the calm and quiet of the preceding and progressive period; but this was only on the surface. Rumours of a bad nature were persistently circulated in the capital and other large cities which were intended to stir up the populace to attempt the destruction of Mission property and the expulsion of all foreigners; but through the vigilance of the officials and the efforts of the better-intentioned of the people, actual riot and disorder were prevented. In 1898, however, riots suddenly broke out again, and got quite beyond the control of the local officials. The troubles were called the Yü-man-tse Rebellion, because one of the principal leaders was a man named Yü. This uprising was chiefly directed against the Roman Catholic Church; the Protestants not coming under the wrath of the rebels, though subject to persecution and petty annoyance from local rowdies.

During the Yü-man-tse Rebellion a Protestant Conference (January 1899) was held at Chungking, the results of which have proved beneficial to many parts of the work. The fact that some eighty missionaries, representing eight Missions and three Bible Societies, could meet in Chungking for a conference was in itself cause for much encouragement to the workers, especially those who as pioneers had seen the small beginnings and had experienced the many trials and troubles of the early days.

Three permanent results of the Conference are worthy of notice:—

1. The establishment of the *West China Missionary News.*
2. The invigoration of the West China Tract Society.
3. The formation of an Advisory Board for West China.

From the settlement of the Yü-man-tse troubles of 1898 to the Boxer rising in 1900—a period of nearly two years—the work in SZECHWAN enjoyed a time of peace and quiet, which was brought to an abrupt end in the summer of 1900, when all missionaries of all societies were compelled to flee to the coast.

V. *Popular Period* (1901-1907).—West China suffered very little from the Boxer Movement of 1900. On the return of the missionaries to their respective stations during the early part of 1901 they found in many places, especially in the western parts of SZECHWAN, what is now known as the Mass Movement in full swing. This movement may be traced back as far as 1895, when it really began, subsequent to the settlement of the riots which occurred at that time. This movement steadily grew till it was crushed by the Yü-man-tse Rebellion, but immediately after the settlement of those troubles it revived with fresh vigour and strength. During that time, however, it was almost entirely confined to the Roman Catholic Church. But after the Boxer settlement, the Mass Movement not only revived amongst the Roman Catholics, but also took hold of the Protestant Church as well.

This movement was most perplexing, even to experienced missionaries. Deputations were constantly arriving from the surrounding districts with offers from the gentry and leading men to open Gospel halls, preaching stations, or schools, free of cost to the missionary societies. Long lists were presented with the names of those who were anxious to become "adherents" of the Church or "learners" of the truth. This movement appealed in different ways to different missionaries and missionary societies. Some of the more optimistic welcomed it as an answer to the prayers of past years and the plenteous sowing of the last decades. Others, who were not quite so enthusiastic, looked askance on the movement, and generally discouraged the establishment of stations under such conditions. Notwithstanding, all were of the opinion that this was an excellent opportunity to present the Gospel to the people, and every advantage was taken of this opening and the willingness of all classes to hear the Gospel.

A recrudescence of Boxerism in 1902, which took place at the capital and the regions to the north, east, and south of that city, checked for the time being this movement towards the Church. But it spread to other parts of the province, so that nearly every part of the province has had its turn sooner or later. Missionaries who have been permitted to come in close contact with this movement have been struck with the wonderful organising powers of the leading men, and also by the ability shown by the people to support their own work. Hitherto the funds for carrying on any aggressive work have largely been furnished by the foreign society or the individual missionary, but in this movement there has been an abundant supply of money forthcoming from the Chinese themselves. The basis of their organisations was in most cases utterly opposed to the truths of the Gospel, and the methods adopted for raising the money such that they could not be tolerated by the Church; yet the fact remains that wonderful powers of organisation and self-support have been revealed, which if rightly directed and controlled might greatly accelerate the evangelisation of the millions of SZECHWAN, and make the Church in that province to a large extent independent of both foreign teachers and money, an end to be greatly desired.

During this period all missionaries have made great strides in the occupation of the various "spheres" allotted to them, and very many cities, towns, and villages have been opened as centres for preaching the Gospel or as out-stations, so that now there are a large number of "light centres" dotted over the length and breadth of the province, and there are few districts where there are not some witnesses for the truth, or where the Gospel is not preached more or less regularly.

The great demand for scientific literature which followed the Boxer outbreak was so pressing that the Society for the Diffusion of Christian Knowledge at Shanghai decided to open a depôt in Chengtu to meet this demand. The Society was able to secure the best position in the most important street, and the ever-increasing sale of books, charts, maps, and other literature has justified the Society's decision in opening a depôt in that remote part of the Empire.

The Canadian Methodist Mission, recognising that Chengtu, the capital of the province, was the centre of literary activity and influence, also decided to move their Mission Press to that city. The beautiful and spacious premises, which were officially opened by H.E. the Governor-General in 1905, are worthy additions to the missionary cause in Chengtu, and bid fair to greatly extend its influence and usefulness in the west of China. One of the signs of the progressive spirit is a scheme for a Union University. Most of the missionaries have seen the importance of educational institutions, and have sought to provide schools and other facilities to meet the demand for Western learning. But since the adoption by China of Western methods of education, the demand for some institution for higher education has been greatly felt by those specially interested in the spiritual welfare of the educated classes. The scheme may take some years before it will be finally adopted, but its promoters seem justified in pushing it forward at the present time, and hope that it will eventually become an accomplished fact.

Like most of their brethren in other parts of China, the missionaries have realised the need of some central institution for training Chinese helpers and giving them a thorough grounding in Scriptural knowledge. In the past, two methods have been in vogue, viz. classes held in out-stations, and classes organised at some central point, to which all likely candidates might go for a month's study. These methods, which in the past time have been very helpful, have proved to be insufficient for the growing demands for thoroughly trained helpers who can "teach others also." Thus, during the last decade, Bible Training Institutions have been established by more than one

Mission in the province, which give promise of turning out bands of thoroughly equipped men to take charge of outstations, and become pastors of the native churches which are springing up in all parts of the province.

The progress of Mission work in this province may be summarised as follows :—

Prior to 1877 there was no resident Protestant missionary; now, if the main waterway from Ichang in Hupeh to Chengtu, the capital of SZECHWAN, be followed—a distance of, roughly, 1000 miles—twenty-one walled cities will be found, each with a resident worker, either native or foreign.

If the Great South Road from Chengtu to Tibet be traversed, seven walled cities will be passed within a distance of 300 miles, each of which has either a resident missionary or Chinese evangelist. If the Great North Road from Chengtu to Shensi be taken, eight walled cities will be reached within a journey of 250 miles. Each of these cities is occupied either by the Church Missionary Society or the China Inland Mission.

Should the Great East Road from Chengtu to the treaty port of Chungking be chosen—a road passing right through the heart of the province with its teeming population and eight walled cities—the cities would be found occupied by the American Methodist Episcopal Mission. Further, on the mid-province waterways—the three rivers running from the east of the province down towards Chungking—fifteen of the twenty cities located there are worked by various Societies. Nevertheless, there are some three thousand towns and villages still unoccupied.

THE PROVINCE OF YUNNAN

By the Rev. JOHN M'CARTHY, China Inland Mission.

THE province of YUNNAN (Cloudy South) is situated in the south-western corner of China proper, and borders on both English and French possessions in Burmah and Tonkin. It possesses an area of 146,680 square miles, with an estimated population of 12,000,000, or the same as Mexico. Being so far removed from the busy sea-bound provinces, and not being in the way of the ordinary traveller, it does not occupy so much of the thought and effort of the Christian Church as its importance would warrant. And yet there is hardly any part of China that has a more exciting ancient history.

It is generally accepted that the inhabitants of this province originally came through Burma from Hindustan. The name given to the district when first mentioned in Chinese history—during the Chau dynasty, 1122-255 B.C.—was Shan-tsan. No particulars are given, the name only being mentioned. It seems to have been afterwards divided into six princedoms, until in the seventh century one prince obtained supreme control. Frequent attacks were made upon these people by their neighbours from the north and east, and during more than a thousand years the aborigines fought desperately with the Chinese for life and home.

Through all these years the people seem to have been able to maintain their independence until A.D. 1252, when Kublai Khan subdued the province, since which time it has been under Imperial rule.

There are to-day many places in YUNNAN which mark the campaigns of Mang-cu-ko, a celebrated Imperial General about A.D. 230-40, and in Yunnan Fu there is a memorial temple erected to his memory.

Near the Hsia-kuan, at Tali Fu, there is a "myriad-grave" of Chinese soldiers who fell in the seventh century; and west of Tali Fu is also a Tartar "myriad-grave" to the memory of those who died during Kublai Khan's expeditions. Here people pray for the restoration of their sick.

Without dwelling upon the various risings which took place until the final conquest of YUNNAN by the Chinese, reference should be made to a Mohammedan rebellion which was only subdued some thirty years ago. The rebels were most powerful in the western part of the province, and indeed for several years a Mohammedan prince ruled over a good part of WESTERN YUNNAN, having his seat of government in Tali Fu.

With regard to these Mohammedans it may be interesting to quote the remarks of a very intelligent and reliable observer—the late E. Colborne Baber, Esq., of H.M. Legation in China—who during wide travels in Western China, and a prolonged residence in Szechwan, had unusual opportunities of forming correct conclusions on the matters about which he wrote. He says:—

"The Mohammedans of Yunnan are precisely the same race as their Confucianist and Buddhist countrymen; and it is even doubtful if they are Mohammedans, except so far as they profess an abomination of pork. They do not practise circumcision, though I am not sure if that rite is indispensable; they do not observe the Sabbath, are unacquainted with the language of Islam, do not turn to Mecca to pray, and profess none of the fire-and-sword spirit of propagandism." He also quotes the opinion of an Indian native officer who accompanied Dr. Andersen's expedition to Tali at an earlier period—"who frequently lamented the laxity that prevailed amongst them," and asserted that they were "no Mussulmans."

This rebellion was finally repressed with the most fearful brutality. The city of Tali was taken by treachery. When the Mohammedans had surrendered and given up their arms, the so-called Sultan came into the Imperial Camp and asked to see the Commander. On being introduced he begged for a cup of water. He then said that he had "nothing to ask but this—'Spare the people'"; then drinking the water he almost immediately expired, he having already taken poison. His head was at once struck off and exposed, and, heedless of his prayers, the victors proceeded to massacre the helpless garrison and town folk.

After the fall of Talĭ Fu the rebellion was gradually suppressed in other places; the majority of the rebels that remained being glad to become loyal subjects when they had the opportunity of doing so. The ruins, still to be seen in many parts of the province, tell the sad tale of how fearful the struggle must have been, and with the exception of the capital, Yunnan Fu, the province has not even yet recovered its former prosperity. There is little doubt but that the evident sympathy shown to the Mohammedan Pretender by the British and others during the rebellion has not tended at all to promote good feeling towards the foreigner on the part of the Chinese authorities in the province.

The province has sometimes been called "the Switzerland of China," being very mountainous, especially in the west and north. The mountains west of the city of Tali are 8000 feet above the city, and as the city stands 6500 feet above the sea level, the highest peaks of these mountains compare favourably with Mont Blanc. At Likiang, some distance north of Tali Fu, there is snow on the mountains all the year round. To the east of this latter city there is a beautiful lake, which is some 35 miles long and about 7 miles wide. Like the Sea of Galilee, it is subject to sudden squalls of wind, which come down with great force from the mountains on the west of the city, and make navigation at times extremely dangerous.

South of the city of Yunnan Fu there is another fine lake (these are called "seas" by the people), 40 miles long and from 5 to 8 miles wide. There are also many smaller lakes throughout the province.

Among the principal rivers are the Upper Yangtse, the Salwen, the Mekong, and the Red River. None of these, except perhaps the last, are of any value in the province for navigation.

Among the Chinese the province has been proverbial for its rich mines of gold, silver, copper, iron, and lead, and if put under proper supervision, with the employment of modern machinery, all this mineral wealth might become a source of great profit to the province, and indeed to the Empire. As at present managed, however, the public benefit is infinitesimal. Salt wells also are found in many places, also coal.

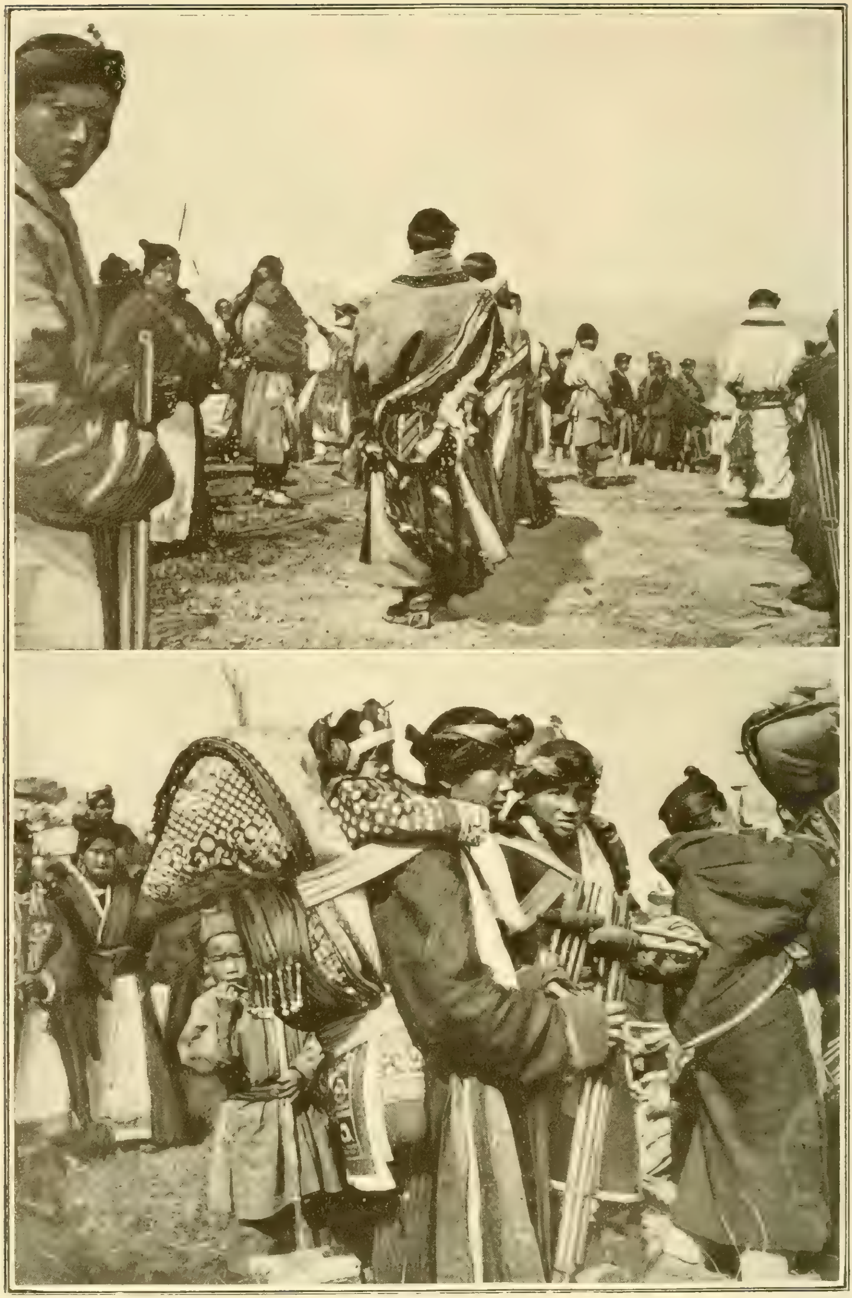
Arrangements have been made between the Chinese and the French Governments for a line of railway to join Tonkin and Yunnan Fu. The work is going forward, but the unhealthiness of the route near the Tonkin border has been a hindrance. It has been difficult to get labourers who can stand the climate. It is also reported that there is to be a private short line of railway from Bhamo to Teng-yueh, and thus avoid the old caravan road through the Ku-ch'in Hills, and facilitate the transport of goods from Burmah into this part of China. While the difficulties of engineering such a railway could doubtless be overcome, the mountainous character of the country cannot but make its construction very expensive.

The climate of YUNNAN is very equable, as most of the plains, especially in the central part of the province, are from 5000 to 7000 feet above sea-level. Thus the temperature in the summer does not often exceed 86° in the shade, and in winter there is seldom much snow in the plains, except in the eastern parts on the borders of Kwei-chow. Here the winters are more severe and the snow lasts longer. As a rule the rainy season commences in June and lasts till the end of August, and sometimes into September. At the beginning of the rains the rice is planted, and reaped about October. In the dry or winter season opium, wheat, and beans of various kinds are grown.

The healthiness of the greater part of the province, especially in its western section, has been emphasised by Captain Ryder—who has for long been occupied in surveying a great part of the province—in a paper read before the Geographical Society in London; his idea being that in the future this part of YUNNAN may become *the* sanatorium for Burmah and Tonkin.

The quantity of opium grown is increasing yearly, and it is considered to be of a very good quality. The foreign drug is not generally used, except when brought in by officials for their own private consumption. The continually increasing growth of the poppy naturally leads to the greater use of the drug by the people, and their consequent deterioration. The ordinary Yunnanese, from whatever cause, is the most lethargic specimen of humanity that could well be imagined. Nothing seems to move him, not even the desire to make money, which is supposed to be such a distinctive characteristic of the Chinese in other parts of the Empire. Among the majority of workmen the general feeling seems to be—if you get enough for food and opium by half a day's work, why distress yourself by labouring the whole day! There can be little doubt but that the lazy, listless attitude of the mass of the inhabitants may be largely attributed to the widespread prevalence of opium eating and smoking. One grievance often referred to by the people is, that while Indian opium is allowed to enter China, Yunnan opium is not allowed to enter Burmah—though nevertheless much is smuggled into that country.

With regard to the people themselves, in addition to the Chinese—many of whom are immigrants from Szechwan, Hunan, Hupeh, and other provinces, even as far east as Kiangsu—there is a large number of the aboriginal tribes—some say between fifty and sixty—spread over the province. Some of these are only found, in any number, in the east. They have all distinct dialects, and some say distinct



AN ABORIGINESE FESTIVAL.

The top picture shows some of the men engaged in a dance. The bottom picture shows the primitive musical instrument—a kind of wind-pipe organ—which they use. *To face page* 243.

languages. It is more likely that many of these tribes are only different branches of the same original families, and that many dialectic differences are only differences of the same original tongue. This is the decision arrived at by F. S. A. Bourne, Esq., a Consular Agent who was specially detailed to acquire information for the British Government in the district where these tribes are found in greatest numbers. In his report to the British Government, he says: "There is no family of the human race—certainly no family with such claims to consideration—of whom so little is accurately known as of the non-Chinese races of Southern China. This is in great measure due to the perfect maze of senseless names taken from the Chinese in which the subject is involved. There is a catalogue of 141 classes of aborigines, each with a separate name and illustration, without any attempt to arrive at a broader classification. It appeared to the writer that before these tribes could be scientifically assigned by etymologists, they must be reduced to order among themselves, and that something might be done in that direction by taking a short vocabulary[1] and obtaining its equivalent in the dialect of every tribe met, when a comparison would reveal affinities and differences. The twenty-two vocabularies that follow are the result.[2] A comparison of these vocabularies and a study of Chinese books (especially the *Yunnan Topography*) has led to the conviction that, exclusive of the Tibetans (including the Si-fan and Ku-tsong), there are but three great non-Chinese races in Southern China: the Lo-lo, the Shan, and the Miao-tse."

If this can be fully substantiated, it would be a rather comforting consideration, as it is evident that in that case a thorough knowledge of these three languages would give ample facilities for evangelising these various tribes. The barest reference only can be made to these families of tribes, as to give information of any value as to their history and manners and customs would require a separate paper for each one.

---

[1] See Appendix I.

[2] See *China*, No. 1, 1888.

The Shans.—The main body of the Shan people inhabits the valley of the Salwen, and the country as far as the Mekong eastward and the Irrawaddy westward. They are found to the north as far as Tengyueh Ting, where they occupy the whole of the Taiping Valley. Within the Chinese borders they are governed by their own hereditary chieftains, subject to Chinese officials. They call themselves the "Tai" family, and are a peaceable and industrious people. Most of them are ardent Buddhists; but some are found who worship "Nats" or demons, like their neighbours the Kah-ch'ins.

The Shan tribes stretch south and west into Burmah. Those in Burmah are well known, and a good deal of Christian effort has been put forth for their benefit. The Scriptures and other books have been translated into their language by the missionaries of the American Baptist Mission. Nothing has yet been done for these people dwelling within the Chinese border, though they are quite accessible.

The Ming-kia tribes, whose principal location is in the Tali plain, and on towards the Yungchang Prefecture, are generally considered to be allied in race to the Shans.

The Lo-lo.—The old Chinese name for the Lo-lo race was "Ts'uan" (barbarian), a name taken from one of their chiefs. Where the Lo-lo come from is not yet decided, but their present habitat is well defined. In the great bend of the Yangtse river, in long. 103° east, between that river and the Anning river, the Lo-los are at home. This country, occupied by the independent Lo-los, covers an area of 11,000 square miles, and is called "Liang-shan" or "Ta-liang shan" (Great Ridge Mountains). This designation does not mean any particular peak or peaks, or special range, but applies to the whole Lo-lo region, a district mountainous throughout, and containing a few summits which reach the limits of perpetual snow. Thus they live in independence of China under their own tribal chiefs. Thence they extend in a scattered manner as far north as lat. 31° 15′, long. 103° 30′ east. To the west they extend to the Mekong river. To the south they are found occupying here and there the higher ground. To the east they are found as far as Kweiyang in the Kweichow province. They seem to be more numerous as Ta-liang-shan, their present home, is approached, and form much of the largest part of the population in North-Eastern Yunnan and North-Western Kweichow.

The Miao-tse.—These are the ancient lords of the soil in Kweichow and Western Hunan. Indeed, Kweichow has been for ages the battlefield between the Aborigines and the Imperialists. Some of these tribes have passed over the borders of the north-western part of Kweichow, and now inhabit the north-eastern part of the YUNNAN province, not far from Chaotung Fu. There may be other families residing in other parts of the province, but the main body of this people seems to be gathered in the district indicated. The tribes of Miao-tse are designated by the Chinese as "Black," "Magpie," etc., according to the dress, generally, of the women. Being rather shy, they are usually found off the main roads, and so it has been difficult to get to know much about them, except in the south-eastern part of Kweichow, where they are more numerous.

Mr. Pollard of the Bible Christian Mission has been able of late years to gain an entrance among the Miao-tse of this province, and already has a large and interesting work among them.[1] Hundreds have been received into Church fellowship.

There is also a large work going on at Anshuen Fu, in the Kweichow province, among the same people,[2] where Mr. Adam of the China Inland Mission has had much encouragement in the work. It will soon be easier to get much interesting information about their history, manners, and customs.

---

[1] See *Bible Christian Magazine* for November 1906. Mr. Pollard has already prepared a small primer for their use, and translated the Gospel of Mark into their language.

[2] See p. 251 *et seq.* Also *A Modern Pentecost.* Morgan and Scott. 3d. net.

In addition to these three families of tribes whose representatives are to be found in this province, there are also several of Tibetan origin in the west who are quite accessible. Among these are the Tibetans, pure and simple, the Si-fan, the Ku-tsong, and the Ka-ch'in tribes. These latter inhabit the hills between the Shan country and Burmah. Among the Burmese Ka-ch'ins, the American Baptist missionaries are carrying on a good work, but the Chinese Ka-ch'ins, as well as the Chinese Shans and the other border tribes, are still outside the pale of any effort for their temporal or spiritual benefits.

Missions.—There are only two Missions having workers in this wide field: the China Inland Mission and the Bible Christian Mission. The Bible Christian Mission commenced their work in association with the China Inland Mission, and are now working in the districts in the Prefectures of Tungchwan and Chaotung, and, as already mentioned, have lately opened work among the Miao-tse in the neighbourhood of the latter Prefecture. Their two main stations were opened in 1887 and 1891.

The first distinct effort made for the benefit of the YUNNAN province by the China Inland Mission was made in 1875, when a work was commenced in Bhamo in Upper Burmah by the Rev. J. W. Stevenson and Mr. (now Dr.) H. Soltau—not only for the preaching of the Gospel to Chinese residents and traders, but also to establish a station which should form a base for missionary effort for the province of YUNNAN. Although for many years the disturbed condition of the border districts between Burmah and China prevented the effective carrying out of this latter intention, there is little doubt but that the opening of the station has done much to call attention to the needs of this province, and to stimulate the further efforts that have been made since within its borders. This station is still occupied, and now that free access is secured by the occupation of Upper Burmah by the British, it is likely to be of more value to the work in YUNNAN than ever before. This will be all the more certain if the small line of railway between Bhamo and Tengyueh, already referred to, is really completed.

It is an interesting fact, which should be had in grateful remembrance, that the opening of the whole of Western China — YUNNAN included — to Gospel work, was accomplished, under God, in consequence of the murder of a Christian Civil Officer of the British Government. In the last letter written by him to his family at home, Mr. Margary spoke of his own trust in God and in Christ his Saviour, and of his desire that prayer should be offered by his Christian friends in England that his journey on Government matters to Burmah should tend in some way to the opening up of those wide provinces, through which he was passing, to the preaching of the Gospel.[1]

It will be remembered that Mr. Margary travelled safely through to Burmah, and joined the expedition that was then awaiting his arrival to escort it into China. Among the Ka-ch'in Hills the party were attacked, and, it was said, by wild hill tribesmen. Mr. Margary going forward to find out the cause of trouble was, when alone, murdered at Manwyne. By the Chefoo Convention, which followed, the Chinese Government agreed, among other things, to the issue of an Imperial proclamation, to be circulated all over the eighteen provinces, making it widely known that foreigners had the right to travel everywhere in China.

Members of the China Inland Mission, who had been specially preparing for widespread evangelisation, had thus a very favourable opportunity given them to initiate those itinerations that have resulted in the opening up of permanent work in all these western provinces.

In the year 1877 the writer of this paper started on a journey from Shanghai to Bhamo, the latter place being reached without difficulty of any kind. The journey was made in company of a Christian Chinese friend and a couple of coolies who carried the few absolutely necessary things. As the distance from Chungking to Bhamo was performed on foot, and the traveller was each day, and all the day, before the people, who were uniformly kind and friendly, the question of the possibility of missionary residence in YUNNAN province was settled in the only satisfactory way it could have been settled at the time.[1] Another evidence of the goodwill of the people of YUNNAN was afforded by the safe arrival, shortly afterwards, in Bhamo of Dr. Cameron of the China Inland Mission. Having travelled west in Szechwan, he entered YUNNAN from the north, and, passing Tali Fu, he made his way through Yungchang Fu, Tengyueh, and the Shan States into Burmah. Everywhere he found the people kind and obliging, and by no means antagonistic to the presence of foreigners. Though at that time the British Government would not allow any one to cross from Burmah to China, at a later period the return journey from Bhamo to Shanghai was accomplished by Mr. Stevenson and Mr. Henry Soltau.

---

[1] The writer of this paper has had this statement from Mr. Margary's own mother. Mr. Margary's prayers, though not answered as he may have expected, have been most certainly granted.

No station, however, was opened in the province until 1881, when Mr. George Clark was enabled to secure premises and begin missionary work in the prefectural city of Tali. Yunnan Fu, the capital of the province, was opened in 1882; Kütsing Fu, in the more eastern part of the province, being opened for work in 1886, and Pingyi Hsien, within a day of the Kweichow border and on the road to Anshuen Fu in Kweichow province, was opened for permanent Mission work in 1904.

Much has been done from these various centres during the years since they were opened. Many wide itinerations have been made over various parts of the province, although the results hitherto have been rather discouraging.

Since the reopening of the work in the province in 1901, after the Boxer rising in China, the word, "In due season we shall reap if we faint not," seems to be to some extent in course of fulfilment. This has been due, no doubt, to the increase of prayer which has been called forth for the work in every part of China by the dreadful experiences of 1900. There is certainly a greater willingness on the part of the people to hear the Word preached and to welcome friendly intercourse.

---

[1] For a full account of this journey see a paper read by Mr. M'Carthy before the Royal Geographical Society, and published in the *Royal Geographical Society's Magazine* for August 1879.—ED.

At present there are five centres which are being worked by the members of the China Inland Mission: Bhamo, opened in 1875; Tali Fu, opened in 1881; Yunnan Fu, opened in 1882; Kütsing Fu, opened in 1886; and Pingyi Hsien, opened in 1904.

The conformation of the country renders it necessary that a number of other centres should be opened if there is to be any widespread evangelisation of the province, for the mass of the population reside in plains which are divided from each other by high hills or mountain ranges. Thus a great deal of valuable time and strength are necessarily wasted in efforts to itinerate from one plain to another, and the work done in one of these plains cannot affect the people in another.

It is desirable that medical missionary work should be largely increased; indeed the ideal plan would be to have a medical missionary for each large centre. At present the China Inland Mission has only one medical missionary for the whole province! When it is remembered that it takes twenty days of travel to reach Tali from Bhamo, that from Tali to Yunnan Fu would need thirteen days, and five more days would be needed to reach Kütsing Fu from Yunnan Fu, it will be seen how impossible it would be for the medical man to do more than attend to those who come to him for advice in his own district.

There is also special need for the work of Christian women. No prosperous work can be looked for if the mothers and daughters are neglected, and this can only be accomplished by Christian women. The need for such workers will be evident when it is mentioned that for more than a year there has been only one unmarried lady and only three married ladies for all the women for whom the China Inland Mission is responsible in the province. There is certainly sufficient reason here for praying the Lord of the Harvest to send more labourers into His Harvest.

Special prayer is now being offered for the opening of two more stations between Yunnan Fu and Tali Fu on the way to Bhamo. Most of the market towns in the Tsuhsiong Prefecture have been visited by Mr. Sanders during his itinerations some years ago. Yungchang Fu, eight days' journey west of Tali, might have been the China Inland Mission's first station in the province if the writer had had money enough with him in 1877, or if he could have remained there when he passed through on his way to Burmah, for a house was offered for rental at that time. Although he hoped to get money in Bhamo and return within a reasonable time, the way back into China was barred by the British Government.

Yungchang Fu is situated in a plain more than 20 English miles long and from 6 to 8 miles broad, with many market towns and villages, the whole plain almost being under cultivation. Tengyueh Ting is really an open port, where any foreigners have the right to reside and trade. There is a British Consul located there and an Imperial Commissioner of Chinese Customs with his staff. Being on the edge of the Chinese Shan States, it would not only be a good centre for the plain in which it is situated, but would also be a good place from which to begin work among the Shan tribes that lie between Tengyueh and Manwyne, where Mr. Margary met his death. One has often thought that a Gospel Hall in this latter town would be a most fitting memorial to Mr. Margary's memory.

THE PROVINCE OF KWEICHOW

By the Rev. SAMUEL R. CLARKE, China Inland Mission.

THE two characters KWEICHOW as now written mean precious or honourable land, but as originally written the character Kwei meant " demon " or " devil," and the two characters meant the " Land of Demons." The inhabitants were called Lo-sï Kwei or Lo-sï demons, which probably refers to the spiral form in which they did up their hair. This was about two thousand years ago.

The province of KWEICHOW is in West or West Central China. It contains about 60,000 square miles, and the population is variously estimated at from five to eleven millions. Probably the population is about seven millions.

At the present time there are five different races found in the province. These are the Keh-lao, Lo-lo, Miao, Chung-chia, and Chinese. The languages spoken by these communities are all monosyllabic, but a comparison of their vocabularies reveals so few resemblances as to entitle them to be called different languages. Among the five it seems to us the greatest resemblance can be traced between the Chinese and Miao. Naturally in all these languages there are words borrowed from the Chinese.

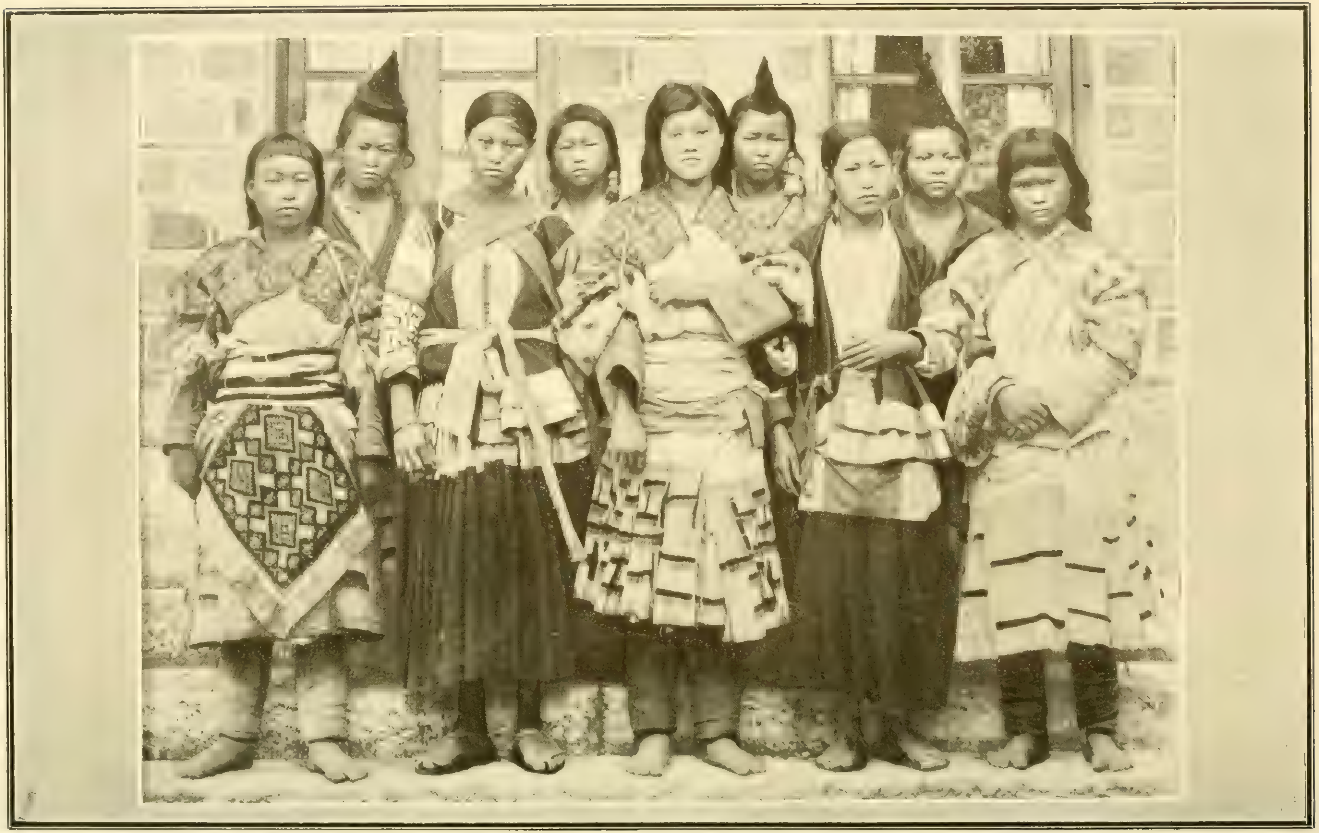
Of the Keh-lao there are, so far as we know, only a few small villages in the neighbourhood of Anshuen Fu. These people claim to be the original inhabitants of the land, and it is worthy of note that while the Chinese regard the Miao as the original occupants of the land, and in some places the Miao claim to be so, yet in the neighbourhood of the Keh-lao, the Miao acknowledge them to be the original occupiers of the soil. Their speech is evidently different to every other language spoken in the province. Who they are and whence they came is a very interesting problem that still awaits solution.

The Lo-lo are found in the north-west of the province. As far as we know, their numbers in Kweichow are not considerable. They seem to have drifted into the province from Szechwan on the north and Yunnan on the west, where they are found in considerable numbers. As missionary operations spread we shall find out more about them, but it is doubtless in Szechwan and Yunnan that most can be learned.

The Keh-lao and Lo-lo form so insignificant a proportion of the population that, apart from questions of ethnological interest, they would be left out in a brief sketch of the province. Moreover, in their personal appearance and in the appearance of their villages, a traveller passing through the districts where they are to be found would naturally look upon them as Miao.

Of the Miao and Chung-chia it is difficult to say which is the more numerous. If we put down the population of Kweichow as seven millions, the Miao and Chung-chia together would probably amount to between two and three millions. The Miao are to be found in the east, south, and west of the province, and the Chung-chia in the centre, south, and west of it.

We shall treat first of the Miao, as these people by all accounts were in this region before the Chung-chia. This race was known to the Chinese in other parts of what is now the Chinese Empire as early as the days of Yao and Shuen, more than four thousand years ago. From these days to very recent times they have fought with varying success against the encroaching Chinese. Wherever the Chinese are now in the north and east, the Miao were there before them. But the Miao were no match for their better organised and more industrious neighbours. Gradually they have been absorbed among the Chinese or driven



GROUP OF HWA MIAO WOMEN AT ANSHUN, KWEICHOW.

The men for the most part are dressed as Chinese peasants, but the women all wear a peculiar dress of their own. Many of their dresses are beautifully embroidered. Note the one on the reader's left and note the peculiar head-dress.

To face page 253

from the more fertile plains of the east to the more mountainous and less fertile regions of the west. The Chinese say there are seventy different tribes of Miao in KWEICHOW, but who is to define what constitutes a tribe? At the present time the Chinese differentiate and name the various tribes from something distinctive in the dress of the women. Thus they speak of the Heh or black Miao, Peh or white Miao, Hwa or paste-coloured Miao. The men for the most part are dressed as Chinese peasants, though some of them wear a dress that resembles more the robe of a Buddhist priest than the costume of the Chinese at the present time. It may be, however, that this dress is similar to that worn by the Chinese before the present dynasty. But the women of all the tribes wear a peculiar dress of their own, and the women of each tribe are all dressed nearly alike. Among the same tribe in different villages there are slight variations, as, for instance, in the length of the skirt and the colour of the silk used for embroidery, so that those thoroughly acquainted with them can tell at a glance to which tribe a woman belongs, and in some cases to what village of the tribe. None of the women bind their feet.

Although the Miao in the east of the province are quite unintelligible to those of the west, a comparison of their vocabularies[1] shows at once they are speaking different dialects of the same language. This, together with the fact that some of them claim to be aborigines and to have always lived where they are, while others claim to have come from the east, suggest that their migrations to their present abodes took place at widely different intervals and possibly by different routes. The Ya-chio Miao in Tating district say they came from Tungking by way of Szechwan, which is manifestly absurd. The Heh Miao in the east of the province claim to have come from Kiangsi, and this is doubtless correct. Three thousand years ago there was a Miao kingdom occupying the country between the Poyang Lake in what is now Kiangsi and the Tungting Lake in what is now Hunan. They have always been a turbulent race, and from what we know of human nature in general, we cannot be surprised that they should love independence more than subjection, and prefer to keep their own land rather than allow other people to appropriate it.

---

[1] See Appendix I.

The claim of the Miao in EASTERN KWEICHOW to have come from Kiangsi is strengthened by the fact that there are Miao in Hunan province, which lies between them and Kiangsi. Some of those we have met in KWEICHOW say they can understand the language of the Hunan Miao, though with more or less difficulty.

In earlier times, before they were broken up and subjugated by the Chinese, their rulers were princes who could lead large armies into the field. But in recent times they have been a people disorganised and scattered, and this has made their conquest more easy for the Chinese. In maps drawn and issued within the last two hundred years, parts of the province of KWEICHOW are marked as the region of the Sen Miao, and recent maps copying the earlier ones have the same parts labelled in the same way. The word Sen, or Shen, means "wild," "unsubdued," and this is the way the Chinese designate all within the frontiers of the Empire, and on the borders of it, who are not subject to them. But at the present time there are no independent Miao in KWEICHOW. The earlier maps published were made by Roman Catholic missionaries two hundred years ago, so we may conclude there were in the province at that time Miao who were still unsubdued.

Till very recent times also the Miao were, while really subject to the Chinese, ruled by their own hereditary chiefs. This system, however, seems to be passing away, and though there are still in some places hereditary chiefs exercising authority, the men among them now responsible for their tribesmen to the Imperial magistrates are appointed by the Chinese. These men are called "Tuan" or headmen, just as the same sort of men are called by the same term among the Chinese. They are very like Justices of the Peace in England, having power within a certain jurisdiction to settle minor law cases; but all serious cases are tried by the Chinese magistrate. These headmen are also responsible for the collection of the land tax. Thus it appears to us they are ruled exactly the same as the Chinese living in villages and hamlets. Probably on account of their ignorance, and the lack of men having literary degrees among them which would give them the privilege of interviewing the magistrate, they are more squeezed than the Chinese. But the Chinese yamen runner is a functionary of proved impartiality! eager to extort money from anybody and everybody he can get into his clutches.

The Miao have no written language. This is a very remarkable fact, if we bear in mind that the Chinese have cultivated literature for three thousand years, and these people have been their neighbours, and some of them their near neighbours, for all this length of time. The two races, though often contending, have not always been in arms one against another; there has always been some intercourse between them. Moreover, the Miao language, like Chinese, is monosyllabic, unencumbered with conjugations, declensions, or other inflections, and it would be easy to represent Miao words by Chinese characters, which are not phonetic but ideographic. At the present time there are schools in many of the Miao villages where Chinese literature is taught. Probably from earliest times there have been some Miao who could read Chinese, and yet not one of them, as far as we know, ever attempted to write down their own language. If the attempt ever was made, it evidently met with no acceptance among the tribesmen, who remain to-day as illiterate as their ancestors three thousand years ago. What writing they have to do must be done for them in Chinese. All their contracts, mortgages, and deeds of sale or rental are written in Chinese, and probably not one in a hundred of them, when he buys a piece of land, is able to read the deed of sale when it is written.

But if the Miao have no literature, they have plenty of legends[1] handed down from earlier times. Who composed these legends no one knows. They are taught by the older men to the younger ones. All that we have heard are in verse, five syllables to a line, the stanzas being of unequal length, one interrogative and one responsive. They are sung or recited at their festivals by two groups, generally one group of young men and one group of young women, one group interrogating and the other responding. Among these legends is a story of the Creation, including a description of how the heavens were fixed up on pillars, and how the sun was set in its place. There is also the story of a deluge, in which it appears all the earth and the people on it were submerged except one man and his sister. As there was no other woman for the man to marry, he married his sister, and from these two the world was repeopled.

---

[1] See p. 270.

It is undoubtedly difficult for a stranger to learn the religious beliefs of people like the Miao. But we have known them so long and some of them so intimately as to justify us in venturing an opinion on the matter. The Miao are now living so close to the Chinese and sometimes so intermixed with them that they are naturally adopting some of the superstitions of their neighbours. If any one were to ask a Miao what was the object of their worship, he would probably say he worshipped heaven and earth. This we believe they have learned from the Chinese, and learned from them recently. As a matter of fact, we have been unable to discover among them any indigenous object of worship. As far as we know, they build no temples, and if in some places little shrines may be found, we believe they have recently learned from the Chinese to build them. They have at certain seasons of the year musical festivals at which there are horse races and bull fights. They believe that the crops of the year depend on these celebrations, but in what way the weather or crops are influenced they do not profess to understand. To the onlooker there is nothing religious about these observances; they are always regarded by the people as times of relaxation from work and opportunities for enjoyment and social intercourse.

They believe in the existence of the soul after death, and when questioned will vaguely reply that the soul of the deceased has gone to be with its ancestors. On the death of a parent they sacrifice a bull or a cow, and explain this by saying it is their custom to do so. They also believe in demons, and are all their lives in bondage to the fear of them. If a traveller passing through their districts should see one or a group of them going through what was manifestly some sort of religious observance, he would find on making inquiry that this was in connection with the dead or with demons. In every village there are one or two men who are regarded as exorcists, whose business it is, for a consideration, to expel or counteract the influences of those malevolent beings. If a man or his cattle be ill, or if any misfortune befall him, he attributes it to demons, and one of these exorcists is in request. Their modes of procedure are various, but might be generally summed up as unintelligible mutterings, extraordinary gestures, accompanied with throwing things about. Sometimes a man is accused of having a demon, and this is a bad thing for the man if it is generally believed. This does not mean that he is possessed by a devil, but that he possesses a demon who does his will to the injury of his neighbours. They fear the demons but do not reverence them, and would laugh if it were suggested that they worshipped them. They also believe in the use of medicine; but it is not very clear when the medicine should be taken or when the exorcist should be sent for. We believe that the medicine is first taken, and should that fail it is assumed that there is a demon present, and the exorcist is sent for. Of all the Miao in KWEICHOW, the Heh or black Miao seems to be the most numerous and the most intelligent. Most of them own the land they cultivate, many of them are well-to-do, and in all respects seem equal to the Chinese peasantry around them. They not only bring their produce and cattle to the markets, but many of them engage in trade and open stalls in the market-place. On the river that flows from Kaili to Hungkiang in Hunan all the headmen appear to be Miao. Elsewhere, however, the Miao seem to be poorer than and inferior to the Chinese; many of them live in mere hovels, and much of the land they cultivate belongs to the Chinese. Drink is, we believe, in most cases the cause of their poverty. The love of whisky, which they make for themselves, is a prevailing vice among them all. Festivals, marriages, funerals, and sacrificial observances in reference to the dead are all occasions for the reckless consumption of whisky.

They are much given to litigation, constantly going to law with each other. In the first instance, a case is brought before the local headman, but on these occasions it is difficult to satisfy both parties, and one of them takes the case before the district magistrate. It is amazing to think how much these people spend in legal proceedings, very often failing to get justice after all. But they think it due to themselves to fight a case out to the bitter end. Nearly all these lawsuits arise on account of their land or their women. They observe the marriage relation, but do not honour it as strictly as the Chinese. If a young Miao woman is dissatisfied with her husband she not infrequently disappears, and is subsequently found at her parents' home or living with some other man she prefers. Hence arise considerable ill-feeling and trouble of all sorts. We have assisted at the discussion of some of these matrimonial disputes and know how hard they are to settle.

The vice of opium-smoking is not so prevalent among them as it is among the Chinese, but many produce, and some consume the drug. During our ten years' experience among them we have observed the habit becoming more and more prevalent. Opium may not be the specific for all the ills that flesh is heir to, but it never fails to ease the pain, and among people who have no medical science, with opium always at hand, it is easy to foresee what the state of things will be in the course of time. This is not the place for a discussion of the Opium Question, or for a comparison of the relative evils of dram-drinking and opium-smoking, but we take this occasion solemnly to assert that we know of no vice so likely to destroy a person or a community morally and physically as the habitual use of opium in any form.

The Chung-chia are unquestionably the same race as the Shans of Burmah and the Siamese. There was at one time a Shan kingdom in Yunnan. In the course of time some of these people moved south and formed the present kingdom of Siam. Others of them drifted eastwards, and are now to be found in Kwangsi and KWEICHOW, while large numbers of them remain in Yunnan. They are, we believe, very numerous in Kwangsi. We estimate that there are about a million of them in KWEICHOW. They entered the regions which now form part of KWEICHOW about a thousand years ago. Wherever they are to be found in Kwangsi or KWEICHOW they invariably assert that their ancestors were Chinese who came from the province of Kiangsi, and many of them can name the prefecture and district from which their forefathers came. But it must be borne in mind that these people speak a language which is not Chinese, and for the identification of scattered tribes there is no more trustworthy guide than a comparison of their vocabularies. Their speech is a dialect of Shan and Siamese, and by this we recognise them to be of the same race.

But how comes it, then, that these people claim to be Chinese when they are not Chinese? This we shall attempt to explain. When they entered these regions the Miao were here before them. They probably looked down on the Miao then as they do now, especially as the Heh Miao, who are in every way their equals, had probably not at that time arrived in these parts. Before the Chinese occupied this province and systematically colonised it, there had been frequent wars and military demonstrations against the turbulent Miao. There were also on these occasions garrisons left in different parts of the country, and these being composed of soldiers whose wives were not with them, some of the men married into Chung-chia families. The Chinese never seem to have despised the Chung-chia as they do the Miao. This marrying of Chung-chia women probably went on for a long period, so that in time many of them were really descended from the Chinese and others related to them by marriage. As the Chinese are the superior and ruling race, it is natural that as many as can claim to be allied to them should do so, and this they are the more likely to do, so as not to be regarded as Miao. When, three or four hundred years ago, Chinese immigrants from Kiangsi entered the province in large numbers — doubtless more men than women — many of them married into Chung-chia families. The relations already existing between the Chung-chia and the earlier settlers would make it more easy and natural for the latter ones to marry into Chung-chia families. It is to be noted that the Chinese words which the Chung-chia have adopted into their language are not pronounced as the Chinese around them, who are mostly from Szechwan and Hunan, pronounce them, but as they are pronounced in Kiangsi and the region of the lower Yangtse river.

Like the women among the Miao, the Chung-chia women do not bind their feet. The old tribal or national costume of the women was a rather tight-fitting jacket and a skirt very like the skirt worn by Miao women. This dress is not at all uncommon among them now, but the Chinese fashion of loose jacket and trousers for women is evidently taking the place of the old style. Owing to their larger feet they do more work in the fields than Chinese women. We cannot remember ever to have seen a Chinese woman planting rice in a paddy-field.

The Chung-chia men can hardly be distinguished from the Chinese. Perhaps their noses are more flat and eyebrows more bushy than among typical Chinese, and the same may also be said of the women. As they are nearly all agriculturalists, the men dress exactly the same as Chinese farmers and village folk. They do, however, on special occasions wear the Chinese jacket and long robe. When any of them move into the city and engage in trade they are not to be distinguished from the Chinese. There are also literary and military graduates among them.

Unlike the Miao, they do not seem to be split up into separate tribes. In different parts of the province they are called by different names: Chung-chia about Kweiyang Fu, Yü-chia about Anshuen Fu, and Suei-chia about Tushanchow. The Chinese mostly call them T'u-ren (natives) and themselves K'eh-chia (immigrants), which shows how the Chinese regard them. The dialects in their several districts vary, but not so much as to render them quite unintelligible to one another. We have spoken of them as Chung-chia, which is one of the names they have given themselves among the Chinese or the Chinese have given them. The words are Chinese. "Chung" possibly means the second or younger of two brothers; "chia" means family or tribe. Another explanation is that Chung-chia means heavy armour, and refers to the sort of armour worn by them in ancient times. Etymological explanations are not always satisfactory. About Kweiyang Fu they call themselves "Bu-yuei" in their own language. "Bu" is a personal prefix, and what "yuei" means we are unable to say.

We have not been able to discern among them any old legends handed down from prehistoric times. If ever they possessed such legends their wish to be thought Chinese and the claims that their ancestors were Chinese immigrants from Kiangsi is a potential reason why these should be neglected and at length forgotten. Probably elsewhere among them others may be more successful in the search for legends than we have been.

Like the Miao and Chinese, they live in constant dread of demons. For all these people the spirit world is not far off, and is peopled by unseen intelligencers whose constant interference in human affairs is not to the advantage of those concerned. The Chung-chia do not build temples in their villages as the Chinese do, though in religious matters they seem to have copied the Chinese more than the Miao have done. At the entrance to their hamlets little shrines are often built in which are sometimes rudely carved images and sometimes only unhewn stones to represent the spirits of the land. They sacrifice a bull or cow to deceased parents with elaborate ceremonies, but all they can say about it is that if they do this the deceased will go to heaven. If a stranger should question them about their religious beliefs they would say they do as the Chinese do. They have no written language. They have many simple love ditties which the young men and maidens are accustomed to sing to each other, and in this they are more like the Miao than the Chinese. We have seen some of their ditties written down in Chinese characters. Sometimes the character represents the sound of the Chung-chia word with more or less accuracy, and sometimes the meaning, which makes it very difficult for one who does not know the ditties to understand.

We do not think the claim of the Chung-chia to be Chinese has done them any good; they appear to have all the defects of the Chinese without their better qualities. The Chinese generally describe the Miao as turbulent, simple, and without proper motives of propriety; while they describe the Chung-chia as crafty, lying, and dishonest. There are thieves and robbers among the Miao who prey upon the travellers and distant hamlets, but the dishonest among the Chung-chia are sneak-thieves who prowl around and pilfer from their friends and neighbours. The Chinese say every Chung-chia is a thief.

There are more schools in their villages than among the Miao, and consequently more of them can read and write Chinese. We have heard it said, and possibly with a good deal of truth, that when a Chung-chia can read and write he gives up working to live by his wits. Learning how to write pleas and counter pleas, he is constantly in and about the yamens assisting in law cases, making profit for himself out of other people's difficulties, and frequently for obvious reasons stirring up trouble among neighbours. Such men are a nuisance all over China, and not less so in out-of-the-way country districts.

Of the Chinese in KWEICHOW we need not say much. As mentioned above, the earlier immigrants came from Kiangsi, but later ones, that is, for the last three or four generations, have come from Hunan and Szechwan. At the present time we believe more are coming from Szechwan than elsewhere. Since ever the Chinese came into these parts there has doubtless always been a certain amount of leakage from the Miao and Chung-chia into the Chinese community, and it is certainly going on at the present time. Consequently the Chinese in this province are not so typically Chinese in features as the Chinese of the south and east. The language they speak is good Mandarin, and would easily be understood in Peking or Nanking. It is most like that spoken in Szechwan, and more like that of North China than that of the eastern provinces. KWEICHOW is very mountainous, nearly all of it being three or four thousand feet above sea-level. The hills are not exceedingly high, but are found everywhere. In fact, KWEICHOW is all hills, with short narrow valleys between, and hardly anything in it worthy of the name of a plain, unless it be a stretch of country from Kweiyang Fu to Tingfan Chow. We think that even this region would not strike a traveller as being a plain till he got near to Tingfan Chow.

The streams of the province flow north-east and south, but none of them are navigable even for native boats till just as they are leaving KWEICHOW. This, together with the fact that there is no road in the province over which a wheeled vehicle could be drawn or driven, makes the conveyance of products a costly undertaking. Everything has to be carried by coolies or on the backs of ponies and mules. Thus it would double the cost of a load of rice to carry it 120 miles.

Opium, because of its high value in proportion to its bulk, is the chief export of KWEICHOW. It is said that in KWEICHOW seven out of ten men over twenty-five years of age smoke opium, and a smaller but not inconsiderable proportion of the women. Hides are also exported, and gall-nuts. The hills of the province have nearly all been stripped of their timber, and what remains in the south-east of the province, in the district of the Heh Miao, is being rapidly cut down and floated away through Hunan to Hankow.

Iron and coal are found in large quantities, but unfortunately in different localities, and the lack of facilities for transport renders the working of iron mines on any large scale an unprofitable undertaking. All the coal extracted is for local use. Silver, lead, copper, and zinc are to be found, but in what quantities we are not able to estimate. Quicksilver has been found from very early times, but some of the mines are now exhausted or nearly so, and some of them flooded. The soil is not fertile; what native wealth there is in the province is in the bowels of the earth, and to develop these mineral resources in the absence of waterways, railways are necessary. But when we think what a rocky labyrinth of hills this province is, we are not by any means hopeful as to the early introduction of the locomotive.

The climate of the province is excellent. By reason of its altitude and latitude it is neither very hot in summer nor cold in winter. The thermometer in the shade is seldom seen as high as 90° or much below 30°. Rice is the staple food of all who can afford it; for the rest there are Indian corn, oats, and such cereals as are grown on the hill-sides. The number of the different kinds of vegetables produced is amazing. Many of the fruits of Europe are produced in the province, and some others, but the flavour of the native fruits cannot as a rule be comparable with those of Europe. Probably the Chinese do not know how, or will not take the trouble to cultivate them properly.

Protestant missionary operations were commenced in KWEICHOW in the year 1877, when Messrs. C. H. Judd and J. F. Broumton, both of the China Inland Mission, travelled through Hunan to Kweiyang Fu, the provincial capital. At that time General Mesny, of the Chinese Army, was residing in that city, and with his aid premises were secured. Mr. Judd, however, soon continued his itinerations, leaving Mr. Broumton in charge of the newly-opened Mission

Station. He was very soon joined by Mr. Landale, and in 1880 by Mr. and Mrs. George Clark, Mrs. Clark (*née* Rossier) being the first European lady who had visited the province. Various changes followed, while Mr. T. Windsor reached Kweiyang Fu in 1885, and the Rev. and Mrs. Samuel Clarke in 1889. In the following year the staff was augmented by the arrival of Dr. and Mrs. Pruen, Mr. and Mrs. G. Andrew having left the province in 1888. In 1895 Mr. and Mrs. Samuel Clarke were appointed for work among the non-Chinese communities in the province. The details of the various changes in *personnel*, and the opening of the various stations, will not be of interest to the general reader; suffice it to say that up to the present time the China Inland Mission is the only Missionary Society engaged in work in this province.

Probably the most difficult and discouraging places for missionary effort are the provincial capitals, the reason for this being the predominance of the official element, with its anti-foreign prejudices, and the natural difficulty of influencing large cities. However, from the commencement nearly one hundred persons have been baptized in the capital, and the work has spread to the surrounding districts, regular services being held in several out-stations.

Anshuen Fu, three days' journey west of the capital, was opened as a Mission Station by Mr. Windsor and Mr. Adam. From the commencement Mr. Adam has been in charge of this work, which has been of a decidedly encouraging nature. Several out-stations at large centres have been opened, and a good staff of native helpers organised, while a most remarkable work has recently shown itself among the non-Chinese races, of which more will be said later.

Tushan Chow, six days' journey south of the capital, and on the borders of Kwangsi, was opened by Mr. Windsor in 1893, and settled missionary work was commenced in Hsingyi Fu, seven days' journey south of Anshuen, by Mr. Waters in 1891. The proximity of this latter station to the province of Kwangsi, which for so long was in a state of chronic rebellion, led to the workers being obliged to retire at the request of the officials in 1902. The rebels occupied part of the prefecture. Through lack of workers this station is still vacant. At Tushan, where the work at first was by no means encouraging, before the workers were obliged to retire in 1900, some men of intelligence and position in the city had become earnest inquirers, these men meeting for the study of the Scriptures and prayer even while the missionaries were absent.

Tsenyi Fu, five days to the north of Kweiyang, on the high-road to Chungking, was opened in 1902 by Dr. and Mrs. Pruen, and Chenyuan Fu, eight days' journey to the east of the capital, and near the borders of Hunan, was opened in 1904 by Mr. D. W. Crofts. This city is the only river port in the province, and is the place where travellers from Yunnan and Kweichow to Peking commence their river journey.

Definite missionary work was commenced by Mr. and Mrs. Webb in 1896 amongst the Heh Miao. After moving from place to place for about a month in the Tsingping district, five days east of the capital, they were enabled to rent half of a small house in a Miao village, less than a mile from the Chinese market town of Panghai. The Chinese at once showed suspicion and resentment at the foreigner living among the Miao. Their opposition, however, died away in time, and the Miao, who were at first afraid, subsequently became friendly. The following year they were able to rent the other half of the house they lived in. Unfortunately the sudden illness of Mrs. Webb made it necessary for them to leave for the coast. Considerable progress was, however, made by Mr. H. Boulton, who took charge of the work, a school being opened which was attended by boys from other hamlets, the boys bringing their own food. Subsequently the work was transferred to the care of Mr. W. S. Fleming.

It was about this time that serious trouble broke out between the Miao and Chinese at this centre, and while the missionaries were in no way responsible, the issue was of a tragic nature. The subject of the dispute was whether the market, which was held every six days, should be on the street of Panghai or on the opposite shore of the river, which was near and convenient in every way. Up to that time it had been held on the street, and the Chinese had levied a toll on all who opened stalls or brought produce for sale. To avoid this imposition, the Miao decided to hold the market on the opposite river shore, and did so for some months. The Tsingping magistrate, however, came and burned down their thatched booths, the writer himself being an eye-witness. The total value of the property could not have been more than $20 or $30, but the Miao determined on retaliation, and in the month of October suddenly raided the village of Panghai and burned it to the ground. This was interpreted as an act of rebellion, and troops were moved into the district, causing a local ferment.

Just at this period occurred the Empress Dowager's famous *coup d'état* of 1898 at Peking, which was regarded everywhere in China as an anti-foreign move; and the Chinese, who believed, or pretended to believe, that the Miao had been encouraged to rebel by the missionaries furnishing them with arms, assumed such a hostile attitude that Mr. Fleming decided to retire to the capital. On November 4 he started, accompanied by P'an-ta-yeh, a Miao evangelist, and P'an-sï-yin, a Miao teacher. Some 15 miles from this place he reached the Chinese market town of Tsung-an-chiạng, which was full of local militia, and he had barely crossed the river by the ferry-boat when he was murderously set upon from behind. Mr. Fleming and the Miao evangelist were both killed, but the teacher managed to escape to the neighbouring hills, and conveyed the sad news to the missionaries at Kweiyang Fu. There is no doubt that the murder had been arranged by the leading men of the district, and the Chinese were much surprised when ransacking the station at Panghai to find no weapons amongst Mr. Fleming's belongings.

At the close of the terrible Boxer year, 1900, serious trouble broke out at Kaili, 16 miles from Panghai.

In consequence of the bad harvest, gangs of men, both Miao and Chinese, went about plundering, and one of these gangs attacked the sub-district city of Kaili on the night of November 14, setting fire to the town, and killing two military officials, and severely wounding the sub-district magistrate. For such an outrage some one had to suffer, and when the higher civil and military authorities came upon the scenes the Christians were accused. Thirty-two men who were regarded as Christians, though they were only recognised by the Church as inquirers, were put to death, some of them having been tortured until they confessed themselves as rebels, while three or four hundred families were blackmailed and plundered. Subsequently, when the missionaries returned to the province in 1901, this matter was carefully investigated, and the Chinese authorities admitted that the Christians were entirely free from blame. While the plundered families were indemnified and a proclamation put out exonerating the Christians, no one was tried for the murder of the thirty-two innocent men; and as it was not for the missionaries to ask for vengeance, they had to be satisfied with the vindication of the innocence of the Christians.

In June 1904 the work among these Miao was taken in charge by Mr. C. Chenery, who was in many ways eminently fitted for it, but, unfortunately, in less than twelve months he was accidentally drowned, and was buried by the side of Mr. Fleming and the Miao evangelist. That work is now in charge of Mr. R. Williams.

The encouraging and successful work among the Miao at Anshuen Fu, to which reference has already been made, far surpassed in results what had been expected from the special efforts made to reach them. The goodwill and confidence of many had been gained through medical help received from Mr. Adam, and in a remarkable way the interest shown by these people spread to more distant communities, and there are now thousands of these aborigines around that district who call themselves Christians. Many of these, however, are very ignorant, and are being gradually instructed in the Gospel. A great movement has also commenced among these Miao at and around Kopu,[1] which is eight or nine days' journey to the north-west of Anshuen, in the prefecture of Tating, and near the borders of the province of Yunnan. Many of these were baptized in the presence of a thousand or more spectators, and they have, at their own expense, built a chapel to accommodate several hundred persons. Chapels have also been built in two or three other Miao villages, which are being made the centre for regular work. At the last half-yearly meeting held at Anshuen Fu four or five hundred persons were present, about half of whom were Miao. The movement has also spread westward, and is being cared for by workers of the Bible Christian Mission from the neighbouring province of Yunnan.

Missionary effort among the Chung-chia has not been so encouraging, though many of their villages around Kweiyang have been repeatedly visited and several schools opened. The Gospel of Matthew has been translated into their language by the writer, and published by the British and Foreign Bible Society, but as the scholars desire to learn to read and write in Chinese, they are not eager to have this used in the schools.

For missionary work among the non-Chinese in this province it is advisable that the missionary should know something of their language, though this is not absolutely necessary, as the larger number of them can speak Chinese. We cannot remember to have met a Chung-chia man who could not speak Chinese, though doubtless there are such. Naturally a smaller proportion of the women can speak Chinese. Probably not one in three of the Miao men can speak Chinese, however. As to the prospects of missionary enterprise in this province, the workers were never so hopeful as at the present time.

---

[1] For a fuller story of this remarkable movement see *A Modern Pentecost*, published by the China Inland Mission and Morgan & Scott. 3d. net.

THE MIAO STORY OF CREATION

Who made heaven and earth?
Who made insects?
Who made men?
Made male and made female?
I who speak don't know.

Heavenly King made heaven and earth.
Zie ne made insects,
Zie ne made spiders,
Made male and made female.
How is it you don't know?

How made heaven and earth?
How made insects?
How made men and demons?
Made male and made female?
I who speak don't know.

Heavenly King is (or was) intelligent,
Spat a lot of spittle into his hand,
Clapped his hands with a noise,
Produced heaven and earth,
Tall wild grass made insects,
Stones made men and demons,
Made male and made female.
How is it you don't know?

Then follow many questions and answers, in all above one thousand lines, describing how the heavens were propped up and how the sun was made and fixed in its place.

Heavenly King is a translation of *Vang vai,* the two words they use as the name of the Creator, and it is very interesting to note how clearly and simply they say "Heavenly King made heaven and earth." This is so different from the elaborate and confused cosmogeny of the Chinese as to compel the opinion that we have here a very old tradition, and one they did not learn from the Chinese.

THE PROVINCE OF KWANGSI

By the Rev. LOUIS BYRDE, B.A., Church Missionary Society.

Situation. — The province of KWANGSI — "Extensive West"—stretches roughly for 450 miles from west to east between longitude 105° and 112° east, and for 250 miles from north to south between 26° and 22° latitude north. Though situated in the south of China, it is entirely cut off from the sea, its natural coast-line, on the Gulf of Tongking, being reckoned to the neighbouring province of Kwangtung.

Size.—Its area as given in *The Statesman's Year-Book* is 77,000 square miles, but as no attempt has been made to scientifically fix the positions of its borders, such figures are only approximate.

Physical Features.—The outstanding feature of KWANGSI is its river system. The West River, rising in Yunnan, enters the province above Peh-Seh (or Pose, Cantonese Pak-Shek), where navigation begins, and generally following the southern border of the province, leaves it five or so miles below Wuchow, flowing thence through Kwangtung to the sea below Kongmoon. At Hsünchow (Kwaipeng), 90 miles above Wuchow, the main stream is joined by an important branch, which itself is formed by the Red Water River (geographically the longest but the least important), and the Liuchow (Willow) River, made up of two important affluents rising in Kweichow. Two other important tributaries are the Left River to Longchow, a treaty port 35 miles from the French Tongking border, and the Cassia (or Fu) River to Kweilin, the provincial capital. This latter is connected by a canal with the Siang River, and so onwards to the Yangtse. This great river system provides complete water communication to almost every part of the province, albeit on occasions dangerous.

As regards mountains and hills, KWANGSI has its full share, there being no plains. To the north and west the land rises continuously—in fact, on the north there is a very abrupt rise of some thousands of feet up to the highlands of Kweichow. To its generally hilly surface are due the great and often disastrous freshets on the tributaries and the sudden rises of the great West River. This river has a maximum summer rise of 70 feet at Wuchow. Its breadth also varies from half to three-quarters of a mile, comparing not unfavourably with the Yangtse in the proportion of one to three.

Climate.—About one-third of the province lies within the Tropic of Cancer, but in spite of this it is not really tropical, although the summer is hot and somewhat damp. In the north the summer is shorter and drier, and in the winter snow and frost are by no means uncommon. In an average year January is dry; February, March, uncertain; April to June, wet; July, August, uncertain; September to December, dry. But, as elsewhere, weather forecasting is an unprofitable business. A sudden fall of temperature, as much as 20° in a few hours, when the wind suddenly changes and blows down from the highlands on the north, is a cause of much sickness resulting from chill.

Population. — Concerning Chinese populations "fools venture where wise men fear to tread." *The Statesman's Year-Book* gives 5,000,000. This is probably a minimum, for some estimates are as high as 10,000,000. That the population was much larger in the past than at present is evidenced by the fact that much land in many parts once cultivated is now waste. The slaughters, often wholesale, the inevitable accompaniments of rebellions with which KWANGSI has been cursed for sixty years or more, fully account for this decrease. Even as recently as two years ago the official returns for a few counties gave over 20,000 as the number of executions following on the actual suppression of a local rising. This dearth of population has made KWANGSI a field for immigration, about 30 per cent apparently of the passengers in steamers alone from Kwangtung remaining in the province, amounting to about 40,000 per annum. In the northern prefectures a large immigration of Hunanese continually goes on, tens of thousands of them being found in Kweilin city alone.

For this, if for no other reason, the attempt to recruit for the South African mines was foredoomed to the failure it turned out to be. In this respect KWANGSI is in marked contrast to Kwangtung, with its surplus population flowing out to the ends of the earth.

Though reckoned among the poor provinces of China, its poverty is not the result of overcrowding as elsewhere, but may, in fact, be due to this very want of population, coupled, of course, with the chronic unrest and the absence of easy means of communication apart from the rivers. As is natural under the circumstances, a large proportion of the population is found in the navigable river valleys.

Aboriginal Tribes.—That numerous aboriginal tribes exist is an undoubted fact, particularly in the north-west, but to acquire facts about them is another matter. They are separated into tribes under chiefs, who render some sort of homage to the Chinese officials. The names of some of these tribes are Miao, Tao, Tong, Chuang, Chong, and Lolo. In speech as in custom, etc., they are quite distinct from the Chinese, but some are akin to the Burmans and others to the Tibetans. Some tribes are believed to have a rudimentary form of writing, but others use, if necessary, Chinese characters. The French Roman Catholic missionaries have reduced one or two of their languages to writing. No other Mission work has been attempted among them, although they seem peaceable and friendly people. Their chief industry is cutting timber in the mountains and floating it down to the main rivers. In point of numbers they are quite in a minority among the general population.

(Mr. A. Little in *The Far East*, p. 136, suggests 50 per cent, but this is far too high an estimate.)

Les Lolos, by Paul Vial, Shanghai, 1898, gives information about this particular tribe.

Language.—KWANGSI is roughly divided into two language areas by a line drawn diagonally a little north of Nanning to a little south of Pingloh. North of this line is Mandarin-speaking, south of it Cantonese with kindred dialects. Colonies of Hakkas also exist. The aboriginal tribes speak their own (non-Chinese?) languages as mentioned above.

Ancient History.—KWANGSI, along with the south generally, was originally inhabited by uncivilised tribes, the descendants of whom possibly are found to-day in the Miaotse, etc., where intermarriage with the Chinese has not obliterated the chief differences. The region was then known as "Yueh." The great emperor Shih Hwangti in 216 B.C. annexed and partly subdued Yueh, designating it the province of Kweilin. About 206 B.C. Chao-to, one of his celebrated generals, raised the standard of revolt and rapidly extended his authority over all Southern Yueh. Chao-to's grandson, who succeeded him, failed to keep possession, and the Hans later regained the ascendency. Han Wu-ti in 111 B.C. again had to send large forces to suppress a rebellion (vide *The Far East*, p. 147).

From that day to this KWANGSI has been in the balance, oscillating between successful and abortive rebellions. Whenever the ruling powers in the north have been weak, KWANGSI has been left alone; when strong, KWANGSI has suffered, and nursing her wrongs, has waited for the next favourable opportunity to throw off the yoke. Until quite recent times the relation to the central Government has been more that of a dependency than a province, the existence of 34 *hereditary* Tu-sze governing counties plainly revealing this.

In the reign of Cheng Hua, A.D. 1465, of the Ming dynasty, a bridge of boats was constructed at Wuchow across the Cassia river, of which, however, no trace remains to-day except the iron pillars standing upright on the banks. The similar bridges at Kweilin and elsewhere were probably made about the same time, and possibly also the military road along the river from Kweilin to Wuchow, the ruins of which, with three massive castle "keeps," testify to the firm hold which the invaders from the north meant to acquire over this southern clime.

Modern History.—Modern history likewise mainly concerns itself with rebellions. In 1849 the Taiping Rebellion, led by Hung Siu-ts'üen, a Hakka native of the province, broke out in the west. (Was it in the Taiping Fu prefecture ?) After various successes, fighting and burning their way through the province, the Taipings attacked Kweilin. Here tradition says that they used towers on wheels in order to overcome the defenders on the high walls. These latter burnt the towers. Not being able to properly invest the city, they gave up the siege and passed on to their triumphant march through Hunan.

The Boat Rebels had complete control of the southern portion of the province at a later date, holding even Wuchow for two years, 1857-59.

The Mohammedan Rebellion, 1855-73, in Yunnan, seriously affected the west of the province.

Finally, for the last ten or more years a series of risings against authority have been more or less general throughout the province. Thus in July 1898 Wuchow was threatened by rebels from the south-west, who had captured several cities, and laid waste the country. Again, omitting minor events, in June 1904 mutinous troops sacked Liuchow and other places, and then marched on Kweilin, but divided counsels caused delays. Meanwhile Government troops arriving from Hunan checked their further advance.

Other risings in the west have at one time or another attracted considerable attention from the Government. Immense numbers of troops, one year with another, have been drafted into the province, the late Viceroy Tsen having at one time, 1904-1905, 106 regiments (perhaps 50,000) of so-called foreign-drilled men at his disposal. As a matter of fact, the cure has often been worse than the disease, for the actual beginning of serious trouble in the west was caused by Marshal Su disbanding troops in preference to paying them the arrears of wages due. The men therefore marched off with their modern rifles, and have since lived by plunder when other means of livelihood failed. Troops sent against them have often been induced by offers of higher pay to join the rebels.

Other causes have also operated, *e.g.*, famine in some particular district, the import of rice from elsewhere being forbidden until an acute stage is reached. Also the incompetence and rapacity of officials, who, of course, come from other provinces. But the greatest cause of all has undoubtedly been the measures taken to quell the risings. The Government troops, more often than not, in dealing with a district do far more harm than the rebels did themselves. If a village is suspected of helping, or even selling supplies to the rebels, it is ruthlessly destroyed along with its inhabitants, any of those who manage to escape naturally joining the rebels. The Viceregal proclamation announced complete destruction to any place from which even one rebel had come. This seems to have been carried out, for continual reports have come in of villages and large farms entirely destitute of inhabitants. Now (1907), by way of compensation for the devastated districts, the risings being apparently over, military colonies are suggested as a means of repeopling the land.

Connected with the general unrest may be mentioned the work of the secret societies. The chief are the San-hoh-hwei, or San-tien-hwei, in English "The Triads"; the Ko-lao-hwei, "Elder Brother Society"; and the Ko-ti-hwei, "The Brotherhood," possibly another name for the previous one. The central idea of one and all is to drive out the Manchus and restore a Chinese dynasty to the Dragon throne.

Mention must be made of the Boxer Uprising and its effect upon the province. In June 1900 all foreigners, with the exception of a few at Wuchow, were withdrawn, and even there during the crisis, before it was known definitely what would happen at Canton under Li Hung Chang, the few men remaining were in readiness to flee at a moment's notice, one steamer being always kept at the port in case of need. The storm, however, did not break, and after a time the missionaries were all allowed to return inland, finding on their arrival that the attitude of the officials had changed greatly for the better.

Of recent famines the most serious was in 1903, along the West River. Shortage of the early rains was the cause. Great suffering existed, but was partly relieved through the initiative of the missionaries, who opened rice depôts. Funds came in from Hongkong and America, the Chinese also emulating the zeal of foreigners. However, as so often in such cases, the remedy was somewhat late in arriving.

Cities. — KWANGSI has 11 prefectures, 1 chihli-chow, 2 tings, 41[1] chows, 52[2] hsiens. The Governor resides at Kweilin—made the capital in 1665—and the Viceroy of the Liang Kwang at Canton; though Viceroy Tsen twice visited the province, and for a time, in 1904-1905, resided in Kweilin, in spite of his being a Kweilin man. It was then that he publicly drank the blood of a rebel leader, who was executed by "ling-chih" in the great public square of the city.

Kweilin ("Cassia Grove"), the capital, with a population estimated at 150,000, is oval in shape, situated on the west bank of the Cassia river, about 250 miles from Wuchow. It was evidently so placed for ease of access from the north, a level road connecting it with Hunan, there being no pass to surmount to get through the mountains. It is surrounded by a good wall about seven miles long, and has several suburbs, that across the river being connected by a bridge of boats. There are no important manufactures, the population being largely residential. Within the city is another walled enclosure, "The King City," built during the Ming dynasty for a member of the imperial family, who was a local "King." This is now filled with the Examination Halls, a magnificent view of which is obtained from an overlooking "bluff." Several other bluffs lend a charm to the general aspect. Temples in caves, partly artificial, are another feature.

---

[1] Of these 25 are t'u-chow, or subordinate chow.

[2] Of these 3 are t'u-hsien, or subordinate hsien.

Kweilin, at one time the scene of Kang Yu-wei's teaching on reform, was rightly one of the first provincial capitals to open officially a college on modern lines. This was in May 1899, and it has been staffed by Chinese ever since, though, if the truth must be told, some of the "professors" are hardly worthy of the title. Great improvements have, however, taken place of late.

Above the city the Cassia river is difficult of navigation, but notwithstanding great quantities of salt still go that way into Hunan, the southern portion of that province being obliged to receive its salt from the Liang Kwang.

Nanning ("Southern Rest"), which is on the north bank of the West River, 360 miles from Wuchow, is a most important, if not the most important, commercial city of the province, being on the natural and most convenient trade route to Yunnan, as well as being the link between Tongking and the east. After many years of indecision, in fact since 1899, the Government has at last, January 1907, opened it as a treaty port with I.M.C. staff. It is reported that Great Britain will also appoint a consul. French influence has been predominant in the past, although cordially disliked by the Chinese. It has also been the scene latterly of an aggressive and extensive Roman Catholic work, but apparently so far without much local result.

Lungchow.—Farther west than Nanning, and situated on the "Left River," a tributary of the West River, is Lungchow, opened as a treaty port in 1887, after the Franco-Chinese War. It has not yet been connected with Hanoi by rail, as intended, on account of the reluctance of the Chinese to give the French a foothold in KWANGSI. The terminus of the railway is over the border near Langson, but a road connects with Lungchow, 35 miles away. Though the French have firmly established themselves at

Lungchow, the hoped-for developments are still in the future.

Wuchow.—The most important treaty port is Wuchow, situated in the extreme east of the province, opened in 1897, since which time it has rapidly risen to be one of the "greater" ports of China. It is distant about 220 miles from Canton, Hongkong being somewhat farther, with both of which places it is in continuous steam communication. The city, at the very gate into KWANGSI, occupies a similar position at the junction of the Cassia river (locally called Fu river) with the West River, as Hankow does with regard to the Han and the Yangtse. It is likewise the head of the larger steamer navigation, and hence a place of transhipment for goods, and like Hankow must continue to increase in importance. But, unlike Hankow, it unfortunately possesses little level land, hills being plentiful, the "Peak" Taiyün Shan, 1150 feet, overlooking the city. This absence of room, coupled with the fact of a possible rise of water of 70 feet or so, has led the inhabitants to build their houses several stories high. The city was "founded" in A.D. 592, and was for long the seat of Government, including also Tongking, and no doubt has had an eventful history if all were known, for being the "key" to KWANGSI from the east, its possession must often have been a point of contention.

It is now a thriving, bustling mart and entrepôt, with a large boat population on the numerous craft of all descriptions. The river banks are a line of pontoons, partly stores and partly wharves. Its population is supposed to be 50,000.

Hsünchow (locally known as Kwaipeng), 90 miles from Wuchow, on the West River; Liuchow and King Yuen, on a tributary to the north-west, are also important cities.

Communications.—As mentioned above, the river system provides communication to almost all parts of the province. Steamers of not more than 7 feet draught can (and do daily) reach Wuchow even at lowest water. From thence (apart from numerous Chinese craft of every conceivable shape and rig), Chinese-built launches run continuously to Kiangkow or Tahwang Kiang (locally Kong Hau), 75 miles above Wuchow. From this point some go north-west to Liuchow, and others south-west to Kwei-hsien (locally Kwai Un), 150 miles along the West River from Wuchow. When the water is favourable (about ten months in the year) launches now run on to Nanning, 360 miles from Wuchow, and even as far as Peh Seh (Pak Shek), two days' journey from the Yunnan border and twenty-five stages in all from Yunnan Seng. They also run by the Tso river to Lungchow, 35 miles from the Tongking border. One motor boat, one of the first in China, also runs up to Nanning. These launches are mostly for passengers, and are often "armour-clad," *i.e.* are surrounded with heavy iron plates (movable) and strong wire netting as a protection against pirates, who are not unknown on the upper West River, but are not nearly so common as on the lower river in Kwangtung. As an extreme instance, it may be recorded that eight launches were "held up" between August and November 1904, within 30 miles of Wuchow! Launches are also used for towing junks.

Beyond Liuchow navigation is possible by boat by two routes into Kweichow, one *viâ* Kingyüan, the other right up to Kuchow. Also by a river and canal system to Kweilin; but this route is now only possible during the rains, having been allowed to fall into disrepair. The Red Water River, though the longest branch of the West River, is unnavigable, as is witnessed by the fact of there being no towns on its banks, and is only used for floating down timber rafts. The Cassia river, north from Wuchow, although one succession of rapids with a fall of 600 feet in about 200 miles, is navigated to its source by the ingenious and indefatigable Chinese boatmen. On this river occurs the Tsong Lin Gorge, little more than 50 feet wide in places, of which Bickmore the traveller says: "As we sailed along with such overhanging precipices on either hand, the effect was far grander than anything I have seen elsewhere in China." Beyond Kweilin a canalised channel across the plain of Hsing An, evidently an ancient lake bottom, connects with the head-waters of the Siang river, and so with the Yangtse. The remarkable "rift" in the Nan Ling Mountains, north-east of Kweilin, through which this river passes, is the only one that occurs in the continuous ranges parallel to the sea-coast from Yunnan to Chekiang. This probably accounts for the fact that all NORTH KWANGSI speaks Mandarin, while every other part on the seaward slope of these mountains speaks a variety of dialects. The "rift" itself is, speaking roughly, a valley about 15 miles broad and 100 long, hedged in by mountain masses. The Taipings advanced into Central China through this "rift," the failure to hold such a gate having the most dire consequences. A railway could be built between Yungchow, Hunan, and Liuchow, Kwangsi, without necessarily rising above river level.

Of roads proper KWANGSI is sadly deficient. Nothing would do more to prevent "rebellions," and also provide a means of the disposal of surplus produce, than a properly carried-out system of roads, which exist now only in embryo as narrow and often dangerous trails. Within living memory a prefect of Pingloh cut a road (or repaired one) connecting with Chaoping Hsien, but otherwise little seems to have been done in this connection, although some surveying has been undertaken.

Of suggested railways the air is full, notably one from Kweilin to Wuchow (or to Hsunchow) and on to Pakhoi, with branches to Nanning and also north to Kweichow, so as to give the province a direct outlet to the sea, popular opinion demanding a provincial seaport. Considerable sums seem to have been gathered from confident "shareholders," but so far nothing has materialised except "Railway Bureaux" and their attendant officials.

Industries.—The Taiping Rebellion, along with its subsequent imitations, seems to have cast a gloom over the enterprise and ambition of the indigenous population.

Nearly all industries, carried on with the object of supplying more than local demands, are largely in the hands of immigrants from Kwangtung or Hunan. Rice grown along the river valleys, though not to the same extent as in the past, is a valuable asset. So is timber, immense quantities of which are cut and floated down from the north-west, over 1000 large rafts leaving Wuchow for down river annually. Bamboo and firewood must not be forgotten. The cultivation of the mulberry (for silk) has of late been greatly extended and offers some promise. Though rich in minerals, gold, silver, copper, tin, antimony, iron, coal, etc., little more than surface work has been attempted. At one silver mine near Kwei-hsien, although foreign machinery has been imported, it has never been used successfully, partly on account of hampering mining regulations and partly from lack of intelligent direction.

The collection and expressing of oils is one of the chief industries. The complete failure of sugar-production in the last few years, *i.e.* for more than local needs, seems somewhat unaccountable. Boat-building and the working up of bamboo into various articles, rope, etc., employ many people.

Trade.—KWANGSI is always reckoned as one of the three poor provinces of the empire, but it is quite open to question whether it is as poor generally as officially represented. Under this impression Sir Robert Hart, when Wuchow was opened as a treaty port in 1897, expected that the customs staff would have merely nominal duties to perform. Nothing was more unforeseen (in spite of rebellions and famines) than that the I.M.C. trade returns would soon place Wuchow among the "greater" treaty ports. For 1905 the total trade returns for that port alone (Lungchow figures are unimportant) for both steamer and junk traffic amounted to £3,369,380, to which at the very least £500,000 must be added for the opium exported and the salt imported. It must, however, be mentioned that some of the foreign imports, especially kerosene, are carried by river *viâ* Liuchow to Kuchow in Kweichow (that province receiving two-thirds of its foreign imports *viâ* Wuchow), and that large quantities of salt likewise pass *viâ* Kweilin into Hunan, also pewter ore and oils, as well as goods into Yunnan *viâ* Pehseh (Pakshek).

KWANGSI possesses most productive river valleys, also great supplies of timber, which unfortunately is rapidly being cut down and but little replaced; so, given a just administration and internal peace, trade should yearly show a distinct increase. That such is expected, it may be mentioned that two companies have erected oil tanks at Wuchow.

The chief exports are: Rice, opium in transit, timber, hides, leather skins, etc., oils of various kinds, poultry (2,000,000 in one year to Hongkong), cattle to Hongkong, cassia, indigo, medicines, raw silk, etc.

The chief imports are: Salt, opium from Yunnan and Kweichow, cotton goods and yarn, woollen goods, silk goods, bar iron, kerosene oil, fish, flour, paper, matches, lamps, etc.

Dwellings.—KWANGSI being rich in timber, most of the houses are built of that material. These are often protected by fire-walls of brick completely surrounding the house, but not an integral part of it. The typical house, not those of Cantonese design, consists of a series of wooden structures, each itself being planned on exactly the same building principles as a large marquee tent. The roof of tiles is always longer by one section to the rear than to the front, on the principle of head and tail. Unfortunately all houses have not fire-walls (as bricks cost money), and so cities are subject to most devastating conflagrations. Several fires, for instance, in Kweilin have destroyed over a thousand houses in a few hours.

In some parts rock caves and caverns are inhabitated, but probably by aborigines.

A large population lives on the water, every boat being a home, and a very healthy home too.

Guilds.—In a province where immigrants comprise a considerable proportion of the population, that peculiarly Chinese institution of guilds naturally flourishes. Thus in any city, and often in small places as well, the finest buildings are the Guild-houses, belonging to the provincials of Hunan, Kwangtung, Kiangsi, and other provinces. A Guild-house is partly a theatre and partly a place of business, where the members, who all pay dues, meet as occasion demands.

American Boycott.—The American boycott, unless the latest news portends its revival, is now a thing of the past. In Wuchow and along the West River, being Cantonese-speaking, considerable feeling was manifested. Some American missionaries found it advisable to take a holiday. The sale of kerosene and American tobacco products fell off. In some parts Australian flour replaced American, being also cheaper than the Chinese and better. As KWANGSI has provided very few emigrants, actual personal feeling was never very deep, but as the import trade is in the hands of Cantonese merchants, all American goods were for a time tabooed in 1905.

Educational Progress.—As mentioned above, a provincial college was opened in Kweilin in 1899. Since then many others have been added—police, normal, law, industrial, and other schools. Also some for girls. From all parts of the province the same intense desire for modern education is reported. In many places temples have been seized and either converted into or the materials used for building schools. At times this has caused local resentment where a popular shrine has been concerned, but generally the people are not loath to have the opportunity to recover property from Buddhist monks, who are not in high favour nowadays. In the Wuchow prefecture alone sixty modern schools have been opened.

The students of all these modern schools wear a semi-military uniform, gymnastics and drill forming a regular part of the curriculum. The cutting off of the queue and wearing a foreign-shaped straw hat are also marked features, of which also "music" must not be omitted.

Police Reform.—In such matters KWANGSI has been by no means behind the rest of the Empire. The ancient system of night watchmen was abolished in 1903 or earlier in Kweilin, modern drilled and uniformed police, with sentry boxes, taking their place on the streets. Other prefectural cities followed suit. Though all is not gold that glitters, nor every uniformed stalwart a paragon of virtue, the new system is evidently a vast improvement on the past.

With regard to prisons, a little has been done to improve them, and horrible excesses are rarer than they used to be. Some grades of prisoners are provided with work. At the time when it was desired to attract coolies for South Africa, the Government thought it had a golden opportunity (at 4s. a head) of being relieved of the denizens of its prisons, but its hopes were rudely dashed to the ground by the British authorities at Wuchow refusing point-blank to accept the shackled "volunteers"!

General Progress.—In spite of the repeated set-backs of local "rebellions," progress is noticed throughout the province. Apart from the increased facilities of steam communication mentioned above, postal developments have been marked in the last three years. Wuchow is the head office, with 5200 *li* of land lines, radiating in all directions, an alternate day service being maintained. This has led, *inter alia*, to a great increase in the circulation of newspapers.

The Likin stations on the West River system have lately been reduced from 53 to 18, and are now called Tung Shui.

A mint for coining copper ten-cash pieces is to be established; meanwhile the import of such is restricted in order to keep up their value until the local authorities are ready to reap the prospective harvest.

Paper money is being introduced, but is not in general favour. The currency up to now has been largely silver dollars with subsidiary silver coins. Those from Hongkong are usually preferred to Kwangtung tokens. The introduction of ten-cash pieces has greatly reduced the amount of copper cash in circulation.

In the towns, market-places have taken the place of wayside stalls, thereby allowing much freer movement in the crowded streets.

An organised system of street lighting has also been introduced.

Military reforms are in keeping with the rest of the empire.

The desire for constitutional government is by no means absent, the more enlightened among the people demanding it.

Opium.—KWANGSI imports no Indian opium (in 1905 20 piculs only), but on the other hand receives from Yunnan and Kweichow sufficient to leave, after supplying all her local needs, about 10,000 piculs for export to Canton. Very little opium is produced in the province itself. Opium caravans also pass Kweilin *en route* for Hunan.

In 1903 the Chinese authorities raised the duty on native opium for use in the province from 7 to 100 taels (a tael is about 3s.) per picul (133 lbs.), and thereby during the next year realised over 500,000 taels in revenue, against the previous 38,000 taels paid by an opium syndicate. In spite of this, the price of Yunnan opium remains at about £65 per picul, as against £115 for Indian opium.

Opium-smoking and its consequent evils are widely disseminated through the province.

French Relations.—Ever since 1885, after the inglorious war, China has had France as a neighbour to the south-west. Throughout these years she has been pursued by a dread of French aggression, every move on the latter's part being met by a corresponding move by China. Mutual suspicion has been the order of the day, and not always without reason, at least on China's side. The French at once established themselves at Lungchow, the only treaty port for years, but all endeavours to construct their railway across the border have so far met with a refusal.

In 1898 a railway survey party roughly surveyed a line from Lungchow *viâ* Nanning and Liuchow to Kweilin and onwards, but nothing has come of it. At the same time, a secret agreement was arranged whereby, among other clauses, no foreign machinery or railway material, other than French, could be imported into the province. This has probably become a dead letter, but it did not tend to decrease the feelings of distrust on China's part.

The continued rebellions and risings in the west have provided excellent grounds of grievance on the part of France, but all offers of men or money to repress the same have been steadily refused, and when threats of intervention followed offers of help, the Chinese authorities have over and over again risen to the occasion and suppressed the risings.

As an offset to French influence at the treaty port of Lungchow and also at Nanning, the Chinese have for eight years been trying to have Nanning opened as a treaty port. There being no particular commercial reason why it should be so opened, its actual opening has been delayed until now, January 1907. At the same time, the Government is appointing a Tao-tai, with powers equal to a provincial governor, to have general superintendence over the west. This is as an alternative to the other suggestion, that the capital be removed from Kweilin to Nanning.

In every way possible the French colonial authorities are trying to gain a predominating influence in KWANGSI, speaking of it as "Our Kwangsi," as the Germans are reported to speak of "Our Shantung"; but the suspicions of the Chinese being fully aroused, such a consummation seems less likely than ever, quite apart from what other nations might have to say on the subject. The two "French" schools at Nanning and Kweilin are said to be subsidised by the French colonial authorities.

ROMAN CATHOLIC MISSIONS

Roman Catholic missionaries of "Les Missions Étrangères" of Paris have, in modern times, been working in KWANGSI since about 1850, formerly making Kwei-hsien their headquarters. Latterly Nanning has become their principal centre, where several important buildings, among which a large foreign style cathedral with two towers, in red and white, seating 800, have been erected. At both this place and Kweilin, boys' high schools, under the charge of Marist lay brothers, have been opened, where a modern education, including French and English, is given. About 150 students attend. A seminary for training priests, with fourteen students, has also been opened at Nanning. About eight stations are occupied by foreigners, Wuchow being held as an agency.

Since the Chinese Government has taken a firmer stand about interference in Yamen affairs, their local influence is perhaps less, and therefore better, than it used to be.

ROMAN CATHOLIC STATISTICS FOR 1905

Members	3201	Chinese catechists	40
Chapels	50	Schools	45
Bishop	1	Scholars	510
Priests	24	Dispensaries	5
Lay brothers	...	Baptisms, heathen	611
Sisters	3	„ heretics	9
Chinese priests	4	„ children	198

PROTESTANT MISSIONS: HISTORY

Until recent years KWANGSI had no resident Protestant missionaries. About forty years ago Dr. Graves of Canton itinerated as far as Kweilin, followed at a later date by Mr. Wells of the L.M.S., Hongkong. Some C.I.M. missionaries also once reached Kweilin from Kweichow. Bishop Burdon, C.M.S., Hongkong, also paid evangelistic visits to the southern regions. The American Presbyterians established a medical mission at Kwaipeng on the West River, but were driven out by a local riot. The American Baptists, South, for many years carried on work by means of Chinese workers at Wuchow, from whence they were repeatedly expelled, and also farther west. From 1894, however, the missionaries of the Alliance Mission began to regularly itinerate, and succeeded in 1896 in occupying a house in Wuchow. After the opening of that port in June 1897, residence became easier, and two other Missions, the

Southern Baptist Convention and the Wesleyan Missionary Society, were soon represented by foreigners. The next year saw the advent of the Church Missionary Society, whose missionaries in 1899 moved on to Kweilin.

Taking now (1907) a quick survey of the four Missions, the Alliance Mission far outnumbering the others, we see a chain of stations along the West River from Lungchow in the west to Wuchow in the east. To the north-west Liuchow is occupied. To the north Kweilin and Pingloh. To the south Yulingchow (Watlam-chow). Thus, with the exception of the district drained by the Red Water River, where the population is small, all the main centres are held, often very weakly, by the representatives of Evangelical Christianity.

Apart from Wuchow, where schools, hospitals, etc., have been in working order for some years, the whole work is largely of a simple evangelistic character, though small schools are rapidly coming into being. Colporteurs of the British and Foreign Bible Society have for years circulated great numbers of Gospels.

In the Mission history of the province the year 1906 will long be remembered as the time when Dr. Roderick Macdonald of the Wesleyan Mission, Wuchow, was shot by pirates near Samshui, Kwangtung, when travelling on the s.s. *Sainam*, one of the Wuchow steamers. The whole province mourns the kindly doctor, who had so won the confidence of the Chinese that he never found it necessary to build a wall round the mission compound; possibly the only case in China.

As regards results, though no great ingatherings can so far be recorded, a very steady increase is noticeable, and now that so much of the actual pioneering is a thing of the past, much greater additions may confidently be expected.

PROSPECTS

Difficulties:—

1. The danger of the Chinese attaching themselves to the Church for political motives.

2. The commercial spirit that so quickly affects all who accept new ideas in any shape or form.

3. The methods of work employed by the Romanists leading to ill-feeling among the Chinese.

4. The frequent risings and general state of unrest in the past.

Encouragements:—

1. The readiness of the people everywhere to listen and inquire.

2. The strong spirit of independence often shown among converts.

3. The difference of method between Protestants and Romanists being more clearly distinguished by the Chinese.

4. The better prospect of quiet throughout the province than for years past.

The prospects, therefore, are bright, with a faithful God, a growing Church, and an open province. On the part of the Church, wise statesmanship will be called for in the face of the marvellous awakening of the national life, so that what is best and strongest in the Church shall be retained and not alienated in these days of unparalleled crisis.

[Table

Statistics.	American Southern Baptist Convention.	Christian and Missionary Alliance.	Wesleyan Missionary Society.	Church Missionary Society.	Kwangsi Medical Mission.	Totals.
Date of Entry .	1868	1894	1897	1898	1906	
Missionaries .	2 (1 med.)	17	2 (1 med.)	2	1 (1 med.)	24
,, Women	3 (1 med.)	20	1	1	1	26
Stations . .	1 Wuchow	11[1]	1 Wuchow	1 Kweilin	1 Nanning	15
Out-Stations .	18	2	...	...	...	20
Communicants .	900	230	71	6	...	1,207
Baptized . .	...	250	126	9	...	1,285 ?
Catechumens .	...	60	14	6	...	80 ?
Schools—						
Boys . .	2	3	2	...	...	7
Scholars . .	50	70	23	...	...	143
Girls . .	2	2	1	...	...	5
Scholars . .	30	45	17	...	...	92
Chinese Workers—						
Men . .	23	14	8	1	...	44
Women . .	5	7	3	...	...	15
Hospitals . .	1	...	2	...	...	3
In-patients . .	200	...	100	...	...	300
Out-patients .	4,000	...	3,000	...	500 ?	7,500

Statistics corrected for the most part up to June 1906.

---

[1] Stations of the Alliance Mission—Wuchow, Yeng Hsu (Yung Hu), Teng Hsien (Tang Un), Pingnan (Peng Nam), Hsün Chow, *i.e.* Kweiping (Kwai-peng), Yuh Lin Chow (Wat-lam Chau), Nanning (Nam Ning), Lungchow, Liuchow, Kweilin, Pingloh.

THE PROVINCE OF SINKIANG

By Mr. George Hunter, China Inland Mission.

Sinkiang, or Chinese Turkestan, is that portion of the Chinese Empire which reaches right to the heart of Asia. It extends from west to east, from long. 75° to long. 95° east of Greenwich, a distance of about 1100 English miles; and from south to north it extends from lat. 37° to lat. 45°, a distance of some 560 English miles. The total area of this province is 550,590 square miles, which approximates in extent to the whole of the German Empire, with France and Spain combined.

On the east, Sinkiang is bounded by the province of Kansu, on the south by Tibet and Kashmir, on the west by Parmir and Russian Turkestan, and on the north by Russian Turkestan, Siberia, and Mongolia. The whole province is almost walled all round by high mountains. In the south there are the Altyn-tagh and Kuen-luen mountains, and on the north the Tien-shan range.

The most important of its rivers are the Cherchen and the Tarim, which flow in an easterly direction into the Lobnor (Lake). The Ili flows north-west into Lake Balkash, while the Yuldur flows into Lake Bagrash. The most important lakes are Lobnor, Bagrash, Lu-ko-ch'uen, near Turfan, and Barkul, near the city of Barkul. There are also numerous other small lakes among the mountains and valleys.

These mountains, with the rivers and lakes, stand as sentinels to prevent the province being devastated by the great Gobi desert. The high mountains check the fierce desert winds, and their cold snow caps help to cool a portion of the Gobi's scorched black surface. The rivers and rivulets also moisten large tracts of the bed of this dry sea of sand (Sha-mo), thus providing land suitable for cultivation. Large portions of the Gobi desert are untrodden by the foot of man. Though we are indebted to travellers who have prepared maps and given much information about the Gobi, what the Chinese historian says in the *Topography of Juen-huang Hsien* is still true. He says: "For many miles there are no barbarians dwelling, or cattle grazing, nor is there water or grass, and moreover no one passes that way."

The climate of SINKIANG is very changeable, for the atmosphere is quickly cooled by sudden gales of wind, so that even in summer the traveller has to keep his winter clothing near at hand. The coldest inhabited part perhaps is Barkul, and the hottest Turfan. This latter place is the Eshcol valley of the Gobi desert, and is a real vineyard. It lies so low and is so hot in summer that the inhabitants have to spend the mid-day in caves dug in the earth, and do their work after sunset. The ancient name of this valley was Hochow, or "Fire district."

There are many wild animals in SINKIANG; such, for instance, as tigers, leopards, wolves, bears, wild pigs, wild camels, wild horses, deer, antelopes, etc.

The main roads of the province are the following:—From Suchow to Jili, fifty-four stages; from Urumchi, the capital, to Kashgar, fifty-four stages; and from Urumchi to Ku-ma-cheeh (or Beer, or T'a-rï-pa-ha-tai), eighteen stages. This latter route is the one used by Russia for the import and export of goods. The last-mentioned place is not very far from the Irtish river, whence steamboats ply to Omsk, a city on the Siberian railway. In addition to the above-mentioned cart roads, there are also camel routes through Mongolia to Kweihwachen, Kalgan, and other places. There is also a camel route in the south from Khotan to Tuenhwang Hsien, and another direct from Suchow to Hami, which passes about 100 miles to the north of Ansi Chow. This is the route by which Mr. Hans Döring of the British and Foreign Bible Society travelled this year (1906).

According to the Chinese historians, this province was inhabited by very ancient tribes, and if it be just to be guided by the Chinese characters employed to express their names, these tribes must have been very wild and uncivilised. The ancestors of the Hsiong-nu, one of the ancient races which inhabited this province, were called Hsien-yüen, both characters of which have the dog radical in their forms. Mr. M. Hatano, a Japanese gentleman who is staying here (Urumchi), has kindly looked up both the Chinese and Japanese records concerning the ancient tribes of Central Asia. He says that the Hsien-yüen tribes are only mentioned in very ancient Chinese history, and he thinks that they may be the aborigines of China. Some people say that the Hsiong-nu—the last character of which means slave, 600 B.C.—were ancient Turks, but others, and perhaps rightly so, say they were of Mongolian descent. Some of the Hsiong-nu (or Hun-nu) tribes invaded Europe at an early date, one tribe of which is called A-ti-la. The present treasurer of SINKIANG, Wang Shu-cha, in his book on *The Wars of Europe*, says the Hungarians are the descendants of the Hun-nu tribe A-ti-la. The same author also says in another part of his book: "In the north of Asia there were several tribes of the Hun-nu, which invaded Europe, and were for many years a terror to the Romans. They were a fierce, coarse race, with broad shoulders, large heads, and flat noses. By occupation they were shepherds, and were very fond of fighting and plunder. In the year A.D. 374 they fought with the Alans in the neighbourhood of the Volga and Don rivers, and as the Alans were not able to resist them they became their allies. They then crossed the Danube and fought with the Goths, killed their king and took possession of their country."

Another work, entitled *A Japanese History of Ancient Europe, including Arabia and Turkestan*, says: "One of the tribes that invaded Europe in the fourth and fifth centuries was called Goth. In the years A.D. 433-453 the A-ti-la Kan attacked the Goths and also entered Rome. In the year A.D. 451 the Romans and the Goths attacked the A-ti-la Kan at Sharone (Chalons) and defeated them. The next year A-ti-la Kan invaded Italy, when Pope Leo with difficulty defended the city of Rome."[1]

One branch of the Hsiong-nu was called the T'ieh-lei or Iron Reins; this people and the Tu-chüeh Turks became the predominating tribes of that part of Central Asia now known as Chinese Turkestan. In the north of the province there were also Kirghiz and Tibetan tribes at Kotien and other places.

These tribes were divided into many states, the most important of which were Pichow near Turfan, now called Shangshan Hsien, Kharashu, Kao Ch'ae, and Kotien, etc. They were continually fighting among themselves, and were often glad that a Chinese Mandarin should stay among them to maintain order. More recently Mohammedanism made great progress among these tribes, most of them becoming followers of that religion. Even the Kirghiz adopted the Turkish language. About fifty years ago they subdued and ruined the whole province, but are now mostly subject to princes, who in their turn are responsible to the Chinese Government. The present Turkestan tribes in the neighbourhoods of Hami, Turfan, Urumchi, Beer, Kashgar, Yarkand, Bokhara, Samarkand, and Russian Turkestan call themselves Lar (or are so called by the Russians), and say that they are of Mongolian descent.

For many years the Chinese have been immigrating into SINKIANG, the immigrants mostly coming from Hunan, Hupeh, Shansi, Shensi, and Kansu. There are also many who come from the neighbourhood of Tientsin. The most populous Chinese cities are Urumchi the capital, Jili, Kuchen tse, Kashgar, Yarkand, and Kotien. The most populous Turkish cities are Turfan, Aksu, Ush Turfan, and Hami. There are also many Turks in Kashgar, Yarkand,

---

[1] From the appearance of these quotations it is probable that this Japanese history is based upon some European work.—ED.

Kotien, Beer, Mani sz, Ch'angkih, Shangshan Hsien, and also all along the district known as Nan-lu, which is on the high-road from Urumchi to Kashgar. I may also mention that there are large numbers of Kirghiz—Khasack tribes—here in the district of Urumchi. They are mostly wandering nomadic tribes, though some have farms and settled abodes. There are also large numbers of Mongols in the district of Karachar. From Urumchi, on the southern Mongolian boundary, there are also many Mongols.

It is interesting to note that there are some 3500 English miles of telegraph lines in SINKIANG, mostly extending from Ansi Chow to Ili, and from Turfan to Kashgar, with other branch lines.

It is not possible with any degree of accuracy to give even the approximate idea of the population of this province. The Rev. Harlan P. Beech, in his Protestant Missionary Atlas, gives it as 580,000, but I think it is much larger. Here in Urumchi alone, from which city I write, there is a population of from 40,000 to 50,000 persons. There are also thousands of Chinese immigrants entering the province every year, in addition to a very large Turkish population in the district known as Nan-lu. The Turks are known to the Chinese as Ch'au-t'eo or Wrap Heads, a name given them from the custom of wearing the turban.

Mission Work.—Very little has been done in the eastern part of this province. There was some colportage work done many years ago by Dr. Lansdell and Mr. George Parker, and evidences of this work are still to be seen. Nevertheless, the eastern part of Chinese Turkestan is practically untouched by Protestant missionaries. Mr. Döring and the writer have been enabled to do both colportage and evangelistic work for some time, and we are encouraged to find the people glad to listen to the Gospel, while a few give evidence of more than a passing interest. Many have heard the Gospel in other provinces of China, and Mr. Döring near Kuchen tse met two men who were baptized Christians. There are some Swedish missionaries in Kashgar, where they have been for several years. I have also received a letter from Mr. G. Raqueue of the Swedish Mission, who is engaged in medical mission work at Yarkand, so that evangelistic, colportage, and medical work are carried on to some extent in these large centres. Mr. Hans Döring hopes to go to Ili soon, and I hope to go the southern route to Kashgar when the weather becomes cooler (1906).

The Roman Catholic Church is busy in Ili and district. Surely the Protestant Churches ought not to be less zealous. There are many difficulties to overcome. Not only is Gobi travelling very difficult, but to be a fully equipped missionary in Turkestan one needs to be well acquainted with Mohammedanism, and to be able to read a little Arabic, so as to acquire their theological terms. It is also desirable to be able to speak both the Chinese and the Turkish languages. Such equipment could be attained gradually as necessity required.

Mr. Macartney, the British Consul at Kashgar, has just sent me a letter, mentioning that moneys and letters can be sent and received *viâ* Gilgit, Punjab, India, in 40 days from England, and that letters *viâ* Russia can come from England in 22 days.

CHINA PROPER

TABLE SHOWING THE AREA, POPULATION, NUMBER OF CITIES OF THE NINETEEN PROVINCES OF CHINA PROPER, WITH THE APPROXIMATE NUMBER OF CITIES WITH AND WITHOUT RESIDENT MISSIONARIES OR ORDAINED CHINESE PASTORS.

The areas and populations are from *The Statesman's Year-Book*, while the table of cities is compiled from the Chinese *Complete Geography*, published by the Shanghai Commercial Press, and edited by Zia Hong-lai of the Anglo-Chinese College, Shanghai. Sixth edition, 1906.

Province.	Area, English square miles.	Population.	Population per sq. mile.	Fu.	Chihli Chow.	Chihli Ting.	Chow.	Ting.	Hsien.	Tu sze.	A.	B.	C.	Cities with Missionaries.	Cities without Missionaries.
											Gross Total.	Deduct Duplicates.	Net Total.		
KWANGTUNG . .	99,970	31,865,251	319	9	6	3	4	1	79	...	102	9	93	29	64
FUKIEN . .	46,320	22,876,540	494	9	2	...	...	...	58	...	69	9	60	45	15
CHEKIANG . .	36,670	11,580,692	316	11	...	1	1	2	75	...	90	11	79	52	27
KIANGSU . .	38,600	13,980,235	362	8	3	1	3	4	62	...	79	8	71	24	47
SHANTUNG . .	55,970	38,247,900	683	10	3	...	9	...	95	...	117	10	107	34	73
CHIHLI . .	115,800	20,937,000	172	12	6	...	17	7	125	...	167	12	155	23	132
HUPEH . .	71,410	35,280,685	492	10	1	1	6	1	60	...	79	10	69	29	40
KIANGSI . .	69,480	26,532,125	382	13	2	...	...	3	76	...	94	13	81	34	47
ANHWEI . .	54,810	23,670,314	432	8	5	...	4	...	51	...	68	8	60	21	39
HONAN . .	67,940	35,316,800	520	9	5	1	5	...	96	...	116	10	106	26	80
HUNAN . .	83,380	22,169,673	266	9	4	5	3	...	64	...	85	9	76	19	57
KANSU . .	125,450	10,385,376	82	8	6	1	6	1	47	42	112	8	104	13	91
SHENSI . .	75,270	8,450,182	111	7	5	...	5	7	73	...	97	8	89	26	63
SHANSI . .	81,830	12,200,456	149	9	10	...	6	...	85	...	110	9	101	34	67
SZECHWAN . .	218,480	68,724,890	314	12	8	3	11	8	114	269	426	12	414	45	369
YUNNAN . .	146,680	12,324,574	84	14	3	5	26	1	40	5	94	14	80	7	73
KWEICHOW .	67,160	7,650,282	114	12	1	3	13	3	33	81	146	12	134	6	128
KWANGSI . .	77,200	5,142,330	67	11	2	2	16	1	49	46	127	11	116	7	109
SINKIANG . .	550,340	1,200,000	2	6	2	8	1	...	21	...	38	...	38	2	36
Totals .	2,082,760	408,453,000		187	74	34	136	39	1303	443	2216	183	2033	476	1557

A. Represents the cities recognised from a governmental or official standpoint. B. Represents number of cities deducted topographically, because sometimes one wall includes more than one official or governmental city. C. The net number of walled cities.

N.B.—Although only 476 walled cities with resident mandarins have resident missionaries or ordained Chinese pastors, and 1557 such cities have no missionary, it must be borne in mind that there are in China 230 other centres with resident missionaries, making 706 central stations in all. In addition to these there are 3794 out-stations. It is, however, a sad fact to think of 1557 walled cities with no resident missionary or Chinese pastor.

THE DEPENDENCIES OF CHINA

COMPARATIVE TABLE

SHOWING AREA AND POPULATION OF THE DEPENDENCIES OF CHINA, AS COMPARED WITH OTHER WELL-KNOWN COUNTRIES.

Dependency.	Area, sq. miles.	Population.
Manchuria	363,610	8,500,000
Ontario, Canada	214,310	2,114,321
Mongolia	1,367,000	2,580,000
Australia	2,934,515	4,000,000
Tibet	463,200	6,430,000
New South Wales	308,560	1,132,234

"How important has Canada been esteemed, and how poor is our appreciation of Manchuria; yet the latter is perhaps the richer country of the two."—Dr. ALEXANDER WILLIAMSON.

"I have a feeling as if I had all my life been systematically duped and misled by the stereotyped European and American delineation of the Heathen Chinee—possibly the Manchurian Chinese are a different race. It seems incredible that these dignified, clever, often noble-looking men, and these sensible, practical, hard-working women should have served as originals to the Chinese depicted in Western literature. I have never in all my life even imagined a set of people so passionately, feverishly devoted to work. There is no eyewash here; no extra efforts under the eye of the master or mistress. All have some share in the profits, and they all of them put their backs into what they have to do as if their very lives depended upon it. Energy is only half the battle; these men and women possess high individual intelligence to guide that energy. To be realised, their farming must be seen. Such furrows! Such promise of crops with each sprouting corn-stalk tended like a rose-bush in the garden of a duchess! And all this energy, strength, and intellect available for about tuppence ha'penny per diem!"—From *A Staff Officer's Scrap-book*, by Lieut.-General Sir IAN HAMILTON, K.C.B., British Attaché to the Japanese forces in Manchuria.

MANCHURIA

By the Rev. JAMES W. INGLIS, M.A., United Free Church of Scotland.

THE country known to foreigners as MANCHURIA is called by the Chinese Kwantung ("East of the Barrier") or The Three Eastern Provinces. Under pressure, however, of recent events the new school of Chinese writers is learning to use the name *Man-chou* with reference to the whole territory, though this is hardly true to history.

The names of the three provinces are: Fengtien or Shengking, Kirin, and Heilungkiang.

The population is estimated by recent authorities at 20,000,000, and the total area is about 370,000 square miles.

History.—According to the Chinese historian, the northern coast of the Gulf of Liaotung was in ancient times inhabited by barbarous tribes, among whom civilisation was introduced in 1122 B.C. by the brother of Wu Wang. After this we find the kingdom of Chaosien embracing the southern part of Shengking and the west of Corea as far as Pingyang. In 112 B.C. this kingdom was overthrown by the Han dynasty, and the country became a vassal of China. In the confused wars that followed the downfall of the Han, the lands adjoining the coast became the prey of invaders from the north. A tribe inhabiting the hilly country in the basin of the Taling Ho possessed itself of all Liaohsi, including under this name Eastern Chihli (Yungping Fu), for the Great Wall did not then extend so far east. At the same time the Kaoli

(Coreans), who first appear on the upper Yalu about the Christian era, established themselves in Liaotung. While paying tribute to China they succeeded in maintaining a virtually independent kingdom, extending as far west as the Liao, and having its capital at Pingyang, until in A.D. 668 they were overthrown by the Tang dynasty. Their name still remains attached to many villages in Fengtien, and any ruins whose history is lost are ascribed by the popular voice to the Kaoli. It was not till the tenth century that they revived sufficiently to establish the modern Corean kingdom, since when the Yalu has remained the boundary on the west.

Meanwhile CENTRAL MANCHURIA had been following an independent course under the headship of various tribes of whom little is known but the name. The fall of the Corean power was the occasion of the rise of a powerful confederacy named Bohai, which from its capital near Ninguta dominated the country from the Sungari almost to the mouth of the Yalu. During this period the country was prosperous and well peopled. "Learning flourished"—presumably Chinese learning. However, in 926 the power of Bohai was destroyed by the invasion of the Kitan, a race dwelling on the upper Liao, who for many centuries had raided the north of China, and who now turned their arms eastwards, overrunning the country as far as the Hurka. It was this people who at the same time established the Liao dynasty in North China. From them the name *Cathay* was carried to Europe, and China is still known to Russia as *Kitai.*

The people of CENTRAL MANCHURIA now appear under the name of Nüchen, but broken up into many independent clans. Under the weight of disaster, their former civilisation was lost, and they reverted to the nomadic state. In 1114 a Nüchen chief attacked an army of the Liao on the banks of the Sungari, where his victory began a career of conquest more startling in its rapidity than even that of the later Manchus, for in nine years he had swept down through MANCHURIA and taken Peking, thus founding the dynasty of Kin.

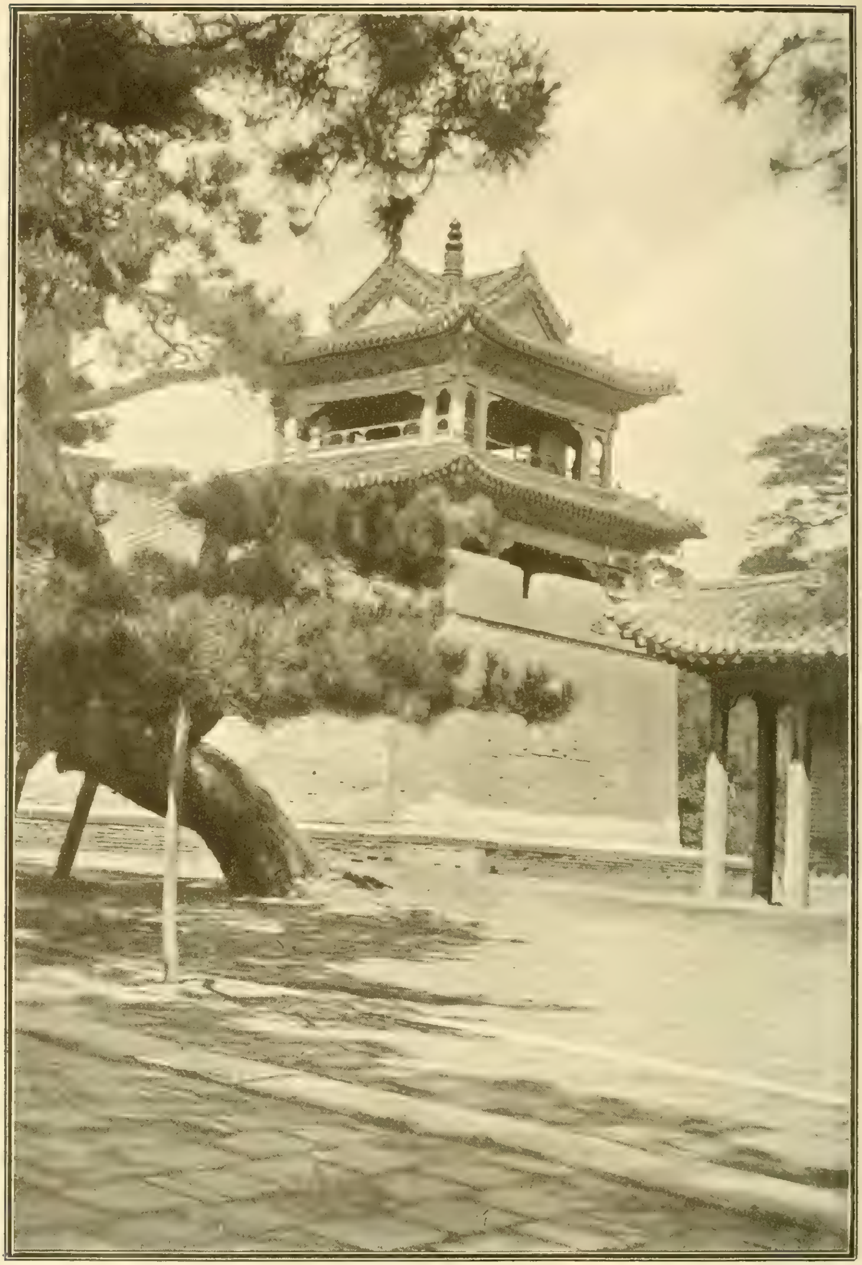


Photo by *Mrs Inglis*

Tomb of Nurhachu.

Nurhachu was the founder of the present Manchu power, the chieftain of the original royal Tungusic tribelet known as "Manchu." He died 1627. The picture shows the corner tower of the East Tomb near Moukden. The roofs are bright yellow glazed tiles; under the eaves the woodwork is painted bright blues and greens. Beautiful wild woods surround the tombs. *To face page* 303.

When the Ming dynasty obtained possession of Liaotung in the fourteenth century they were the first rulers of Chinese blood who had governed north of the Yellow River for more than 400 years. It is evident, therefore, that during this period the population of North China must have been largely mixed with immigrants of Tartar blood, and conversely that the adjacent parts of MANCHURIA must have been much affected by Chinese civilisation. As an instance we may refer to the Sung dynasty porcelain mentioned by James as found on the north of the Sungari, and the writer possesses a coin of the same dynasty dug out of a ruin in the Imperial Hunting Grounds.

The Mings governed Liaotung as far north as Kaiguan, where their pagoda still remains. From that city their frontier ran east some 25 miles, then south to near the latitude of Liaoyang, where it ran east again to the Yalu. All this was an integral part of the Chinese Empire. The rest of MANCHURIA was divided among numerous Nüchen tribes.

With the seventeenth century we enter on the modern period. At that time the tribe in the mountains, 100 miles east of Moukden was known by the name of Manchu. By a combination of diplomacy and force their chief Nurhachu had effected a combination of the tribes as far as the Sungari, and in 1617 he was able to declare war with China. In 1621 Moukden and Liaoyang fell into his hands, and he was master of all Liaotung. After much heavy fighting in Liaohsi and Chihli, the Manchus, in 1644, established their capital in Peking, being the third dynasty that their country had given to China.

The immediate effect on MANCHURIA was disastrous. Great numbers of the population migrated to Peking, where the "Tartars" and the Chinese still remain apart. Others were scattered on garrison duty and formed military colonies in China. The natives of SOUTHERN MANCHURIA who submitted to the Conqueror were enrolled by him as the "Chinese Banner" (Han-Kün) and shared his fortunes. The country was thus denuded of its inhabitants, and as late as 1682 Verbiest reports that many of the cities were almost empty, and of a multitude of towns and villages no trace remained.

At this time the belt of country between Corea and the "palisades," corresponding roughly to the basin of the Yalu, was cleared of its inhabitants, leaving only one road through Fenghwang Cheng and the Corean Gate for intercourse between the two countries. North of this a wide area eastward of the high-road from Kaiyuan to Kirin was reserved as the Imperial Hunting Grounds. Here there may still be seen the earthen ramparts of many abandoned cities, and it is an impressive experience when the traveller comes on these forgotten ruins, standing silent for more than two centuries in what was till yesterday a pathless waste.

Of the history of the Amur region nothing definite is known before the seventeenth century, though inscriptions on the lower Amur show that Chinese from the south had for long traded by sea with the barbarous tribes there. It was not till 1671 that the province of Heilungkiang became organised under the new dynasty, but already bands of Cossack adventurers had come into conflict with the Manchu outposts. By the treaty of Nertchinsk in 1689 the Russians were shut out from the navigation of the Amur, and China was confirmed in possession of the basin of that river north to the Yablonoi mountains. No use, however, was made of this vast territory beyond the collection of the tribute of furs. At the time of the Crimean War the Russians came down the river in strong force, and remained in possession till the treaty of Aigun in 1858 ceded to them the left bank of the Amur, while in 1860 they were granted the lands between the Ussuri and the ocean, now forming the province of Primorsk.

Before 1820 the Chinese were not allowed to settle in the two northern provinces, but in that year the Government instituted the leasing of the public land of Kirin, and since then the tide of immigration has been steadily swelling. From that time dates the settlement of the fertile plain within the great bend of the Sungari, as also of the

Mongolian lands north of Kaiyüan. Another step was gained in 1861 by the opening of the port of Newchwang to foreign trade.

In the sixties the weakness of the central government gave an opportunity to large bands of robbers to terrorise the country. They were strong enough to capture a yamen and put the Mandarin to death, and when they threatened the walled city of Kaichow the foreign community of Newchwang had to take measures for their own defence. In 1875 order was at last restored, and the Corean marches, which had become the haunt of the brigands, were thrown open to legitimate settlement, being divided into four (now six) magistracies. In 1876 the adjoining part of the Hunting Forest was also created into a Mandarin district (Hailung Cheng), and in 1897 and 1903 three new districts were created out of the remainder of the same forest. Finally, in 1903, a large tract of Mongol land west of Petuna was opened to Chinese settlement and placed under the administration of Moukden.

The foreign relations of Manchuria within recent years belong to the history of the Empire and need be only mentioned. First came the war with Japan in 1894-95, by which the hollowness of the Chinese military preparations was exposed and the seed sown of future trouble. In January 1896 a Russian colonel with sixteen men arrived in Moukden by way of northern Corea; the same year saw the conclusion of the agreement for the railway to cross Manchuria to Vladivostok, the construction of which was begun the following summer. In 1898 the Russians took over Port Arthur, and got permission to connect it with Harbin by rail.

The rising of 1900 found the Russians unprepared. Their railway was still in the making, and their garrisons too scattered and feeble to defend it effectively. All inland settlements had to be abandoned; even at Harbin the civil population escaped in barges down the Sungari. Soon, however, four columns had crossed the northern and eastern frontiers, and in the early autumn the southern column had defeated the main body of the Chinese army. It was a more difficult task to restore order in the country. Bands of marauders were everywhere; in the eastern hills of Fengtien the broken fragments of the army united with the robber bands till they numbered 20,000 men. The Russians defeated this force in successive expeditions, but order was not finally established till after they retired and handed the administration back to the Chinese.

In 1902 the Russians evacuated the west side of the Liao, and in the following spring they partially retired from the province of Fengtien; but when the time came to evacuate the northern provinces, in accordance with their agreement, they replaced their guards at the gates of Moukden, and sent an armed force to the mouth of the Yalu. Then followed the war of 1904-5, of which we can hardly yet see the outcome.

Much money was thrown away by the Russians during their construction of the railway and the succeeding military occupation. Yet it is questionable whether the country at large benefited, as the Chinese who took the Russian roubles were chiefly new-comers from Shantung, while the prevailing disorder interfered with traffic and disorganised commerce. Still more was this the case during the war. Large districts were laid waste, especially on the Russian side, the villages destroyed, the inhabitants driven away, and the soil untilled. Some time will elapse ere the country can recover from the losses of those two years; yet there is every hope that, under the more enlightened administration now prevailing, the magnificent resources of the country will give it renewed prosperity.

Shengking Province.—The population of the province of Shengking or Fengtien is estimated at 13,000,000, and the area is stated at 60,000 square miles, but if we include the recently opened lands it cannot be under 70,000.

The principal river is the Liao, which rises north of Peking at an altitude of 3700 feet. It flows thence eastward through Mongolia under the name of Shara Muren

(" Yellow River "), and after losing some of its volume there it turns south into MANCHURIA. The principal affluent is that called by the Chinese the Inner Liao, the combined waters of the Hun and the Taitze, which enters it a few miles west of the Chinese Newchwang. Below this it is a tidal stream a quarter of a mile wide, with a sluggish current. The head of navigation for junks is Tung Chiangtze, beyond which traffic is forbidden; boats also go up the affluents to Liaoyang, Moukden, and Kaiyüan.

The Yalu rises in the Changpai Shan, but the principal feeders in the upper section come from Corea. The largest tributary is the Hun Kiang, which rises due east of Moukden and flows south by Tunghwa and Hwairen. The volume of the Yalu is probably greater than that of the Liao, its basin receiving a larger rainfall. Junks ascend some thirty odd miles above Maoerhshan, but the Hun is barred by a rapid below Hwairen, and its course is often through rocky gorges.

The Taling Ho is the chief river in the western section of the province.

The most important and most populous section of the province is the great central plain of the Liao. West of this, from above Kwangning to the Great Wall, is a hilly country with bold heights rising to 3000 feet. East of the plain is a vast sea of mountains, rising in places to 5000 feet, and pierced by many fertile valleys. These mountains bound the plain as far as 44° N., and form the backbone of the Liaotung peninsula, ending at Port Arthur on the south. Eastwards they connect with the Changpai Shan, whose highest peak (8000 feet) gives rise to the Sungari; the name is applied to the whole chain dividing that river from the Yalu, and a high offshoot (5000 feet) runs down between the Yalu and the Hun. These ranges are covered with an impenetrable forest of elm and pine, which is being rapidly thinned as far as the means of transport will allow. The logs are floated down to the Yalu, where they are made into rafts, which again are sent down to the mouth at Antung and Tatung Kow.

Products.—The staple crop on the plain is the tall millet or sorghum (*Kaoliang*), besides which small millet, maize, and dry rice are grown. Vegetables are abundant, but fruit is of poor quality. On the higher ground Kaoliang is less common, and the people live more on small millet or maize. The exports come principally from the new lands to the north and east of the ancient boundaries, where the scantier population allows of a surplus. The principal export is beans; next come hemp, tobacco, and indigo.

Climate.—Observations at Moukden give a mean temperature for the year of 45° F., for July 77° and for January 9°. The extremes noted ranged from 100° to – 28°. The barometer in February is two-thirds of an inch higher than in July. The rainfall, including snow, is 33 inches, with seventy days of precipitation. Farther south the climate is modified by the sea, especially on the side facing Corea. On the plains the winter climate is very dry, the snow is soon absorbed by the dry air, or melted by the brilliant sun; as we go eastward we find the sky more clouded and the snow lying longer, till in the extreme east it may lie to a depth of two feet.

People.—The sketch of history given above has shown that the southern portion of the province was from ancient times a dependency of China, and to this the character of the population corresponds at the present day. From the Great Wall to the Liao the appearance of the country and the habits of the people are not very different from the neighbouring part of Chihli. In the Liaotung peninsula the dialect approximates to that of East Shantung, especially along the coast, where there has long been intercourse with the opposite shores. Again, the basin of the Yalu has been repeopled within these thirty years almost entirely by immigration from East Shantung, while the Mongol land north of Kaiyüan shows a preponderance of colonists from Chihli. From Liaoyang northwards the Manchu influence is seen in the dress and coiffure of the women, and in the dialect, which resembles the Pekingese. A few villages here are inhabited by the *Sibo*, a tribe allied to the Manchus, who

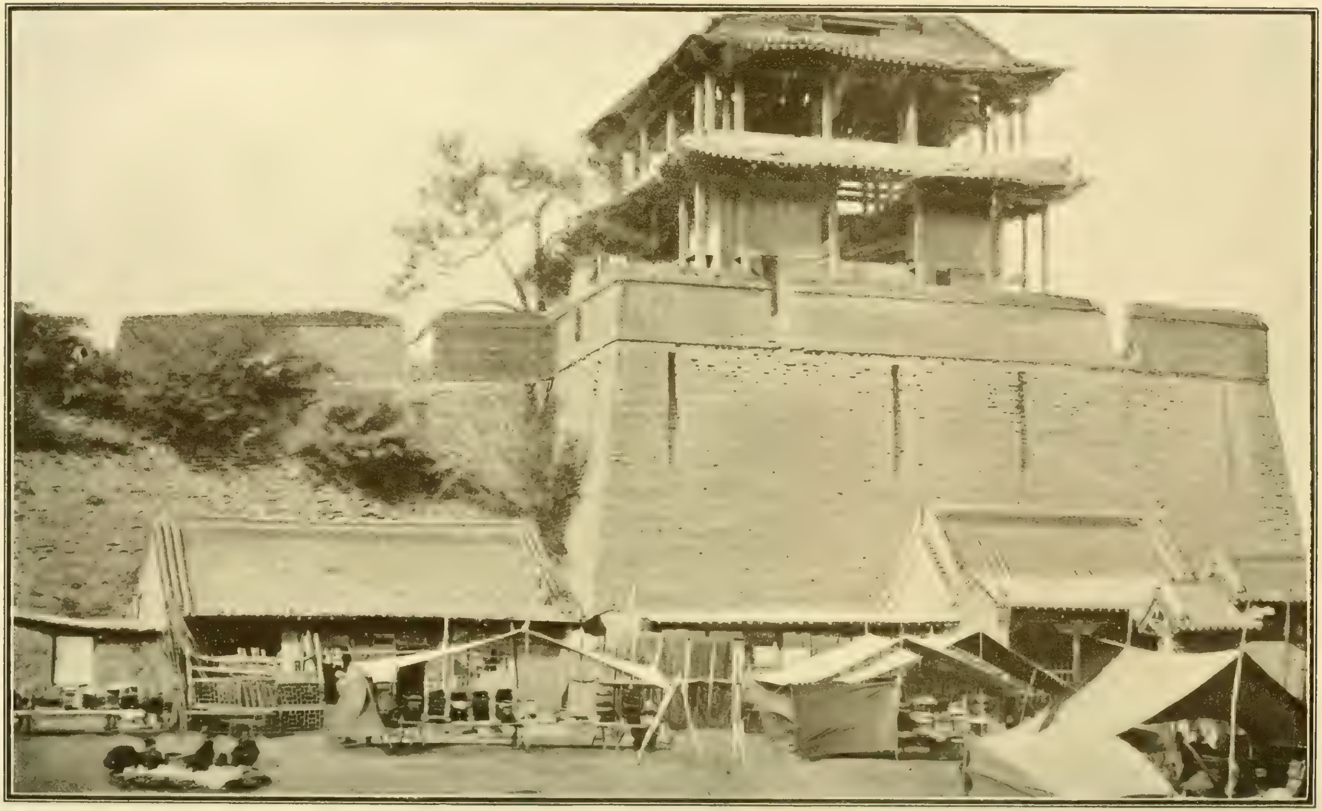


Photo by *a Japanese.*

NORTH-EAST CORNER TOWER OF MOUKDEN BRICK CITY.

Nurhachu, the founder of the Manchu power and grandfather of Shun Chih, first established his capital at Liaoyang, and in A.D. 1603 removed the site to Moukden. The present dynasty is the third Manchuria has given to China. The Manchu language has, however, become obsolete, and China has absorbed the Manchurian element much as the Anglo-Saxons did the Norman.

still retain their own language, but the Manchu language proper is never heard in ordinary use.

Every year may be seen a stream of emigrants coming in by two lines of march, one by the highway from Chihli, the other from the seaport of Newchwang. The goal of the wayfarers is generally the northern provinces or the "new lands" (pien wai) of Fengtien, but a large number find employment by the way. Thus the men of Central Shantung work the vegetable gardens round Moukden, while the trade of that and other cities is chiefly in the hands of Chihli men, particularly those from Yungping Fu. The Russian railway brought a multitude of unattached characters, who found employment in the mushroom settlements around the stations.

Cities.—The capital is Moukden (Chinese Shengking, Fengtien Fu, or Shenyang); population, 200,000, a large number of whom belong to the official class. Next in size come Liaoyang, the ancient capital of Liaotung; Chinchow (Kingchow), the centre of the west; Newchwang (Chinese Yingkow), the gate of all sea-borne traffic, and Tiehling, where the export trade is transferred from the road to the river.

Kirin Province.—The population is estimated at 5,000,000, and the area is about 110,000 square miles.

Almost the whole province is drained by the Sungari, which from its source in the Changpai Shan runs north-west to Petuna (Boduné), there receiving the Nonni, after which it bends north-east, forming the boundary of the province until it joins the Amur. This river is navigable by shallow-draft steamers up to Kirin, but Chinese boats go far on the upper waters.

The physical features are very diverse. The Sungari below Kirin city flows through a vast plain which is a continuation of the plains of Central Fengtien. South of that city the forest-clad mountains extend to the Changpai Shan. Eastwards the mountains are broken by the valley of the Hurka and by the feeders of the Tumen and the Ussuri, but the population there is very sparse.

Products.—Much that is said of Fengtien applies here, but the Sungari plain, besides an immense export of beans, now supplies large quantities of wheat to the mills of Harbin. The climate is cold, the thermometer sometimes sinking to − 40.° The Sungari has been frozen at Kirin by the 15th November, and at Harbin by the 3rd. The snowfall is ample, and the rain is less limited to one season than it is at Moukden.

People.—Till recently the pure Manchus formed the bulk of the population, but the colonists from China now outnumber them. Especially within the last dozen years has a great advance been made in pushing back the wilderness on the east. To this the Russian railway has contributed by opening a track through the forests. On the lower Sungari and the Ussuri there are still tribes of the Tungusic stock, who are coming under Russian influence.

Cities.—The capital is Kirin; population, 100,000. The principal commercial centre is Kwanchengtze (Changchun Fu), now the junction of the Russian and the Japanese railways. Harbin is a Russian settlement with a large parasitic population of Chinese. Petuna is a centre of Mongol trade. Towards Russia three garrison towns defend the frontier; the other towns are trading centres on the Sungari plain.

Heilungkiang Province.—The population is 2,000,000, inhabiting an area of 190,000 square miles. This province includes all the territory between the Sungari and the Amur; the only other river of note is the Nonni, which is navigable for steamers of light draught up to Tsitsihar.

The Great Khingan mountains divide the Nonni from the upper Amur, while the Lesser Khingan lie between the Amur and the Sungari. Of the rest of the province a great part is a steppe covered with luxuriant grass, which affords pasture to herds of ponies and oxen.

The Chinese have colonised a considerable area about Hulan, reaching to 100 miles north of the Sungari.

Here are several prosperous towns, with an export trade similar to that on the south bank. Beyond this area the government is still purely Manchu. The capital is Tsitsihar or Pukwei, around which a settled population is found. Thence to the Amur are a few garrison towns, and in the extreme north are the gold mines of Moho. The rest of the province is inhabited, in the west by nomad Mongols, in the north and east by Tungusic tribes who live by fishing and hunting.

Missions.—First in the field were the Roman Catholics. When their work began I have not been able to discover, but there were Christians in the country in the seventeenth century. In 1840 the first bishop arrived, to find a scattered community of over 3000 Christians, mostly immigrants from North China. In 1891 the number of Catholics was stated at 13,000, mostly gathered in Christian communities away from the main roads. After that a bolder policy was followed, and work commenced in most of the towns. In 1900 the Mission suffered severe loss. Many churches were burned; in Moukden the bishop with his assistant clergy and congregation were slaughtered; in all some 600 Catholics lost their lives.

Although the port of Newchwang was opened in 1861, nothing was attempted by Protestants till 1866, when Alexander Williamson made his first visit as agent of the Bible Society of Scotland. This was followed in 1867 by the settlement of William Burns, who survived only one winter, but whose memory inspired the Church to follow where he had pointed the way.

The Presbyterian Church of Ireland was the first to obey the call, and in 1869 appointed Dr. Joseph M. Hunter and the Rev. Hugh Waddel to Newchwang. Mr. Waddel soon had to leave on account of ill-health, but was able to labour for many years in Japan. In 1874 his place was filled by the Rev. James Carson, who still occupies this field.

The Mission having been reinforced, a chapel was opened in Chinchow (Kingchow) in 1885. In 1891 this city was occupied for permanent residence, and medical work was begun by Dr. T. L. Brander. The Rev. T. C. Fulton, after itinerating as far as the Sungari, settled, in 1887, in Moukden, from which centre he initiated the evangelising of the remaining country west of the Liao northward to Mongolia. Kirin province was entered from Kwanchengtze, where Messrs. Carson and Greig arrived in 1890. In the following year, after several medical visits to Kirin, Dr. Greig was attacked and severely injured by the bodyguard of the Tartar General; but the end was the establishment of a large hospital in that city.

Since then reinforcements have been sent at regular intervals, and the increase of the staff has allowed the subdivision of the great area formerly supervised from a few centres. The Mission now embraces the following territory:—All west of the Liao, divided into four districts, with 5 clerical missionaries and 1 medical, 2 lady evangelists and 3 lady doctors; Newchwang, with the west face of the Liaoting peninsula worked by 1 clerical and 1 medical; West Moukden with 1 clerical missionary and 1 educational. In Kirin there are three centres, with 3 clerical missionaries, 2 doctors, and 1 lady evangelist and 1 lady doctor, also 2 lady doctors undesignated. The out-stations of Kirin include Christian communities as far as Ninguta and Hunchun. Besides this the Irish Mission now works that part of Mongolia under the government of Chihli where James Gilmour spent his last years.

The pioneer of the Scottish Mission (United Presbyterian, now United Free) was the Rev. John Ross, who in 1872 settled in Newchwang. Three years later he was joined by the Rev. John Macintyre from Shantung, and was thus set free to spend the greater part of each year in Moukden. The next step was in 1882, when Mr. Ross secured property in Moukden and the medical mission was established by Dr. Christie. A few years later a line of out-stations was stretched north of Moukden, which ultimately led to the settlement of Rev. James Webster in Kaiyüan, with oversight of the Christian communities scattered far to the north and east. Mr. Macintyre also removed to Haicheng, from which centre he conducted a careful work in the surrounding plain until his death in 1905. At the same time Dr. Westwater, who had been transferred from Chefoo, broke down the conservative opposition of Liaoyang by his medical work, and in 1890 this city also became a Mission centre. The chain was thus connected along the central plain to a distance of some two hundred and thirty miles from the coast. In the following years the Gospel was carried from the various centres along the lines of communication through the eastern hills, and the Mission staff, though now augmented, found it difficult to maintain careful oversight of the Christian communities so widely scattered. In 1892 reports received through the Bible Society led to the appointment of Dr. T. M. Young and the Rev. Daniel T. Robertson to open work in the north of Kirin province. After long and persevering opposition from the Manchu officials a settlement was made in Ashiho, from which a long line of outposts now extend to the east and west. Pioneer work has also been done on the north of the Sungari in Heilungkiang province, and the opening of a station at Hulan is in contemplation.

The Mission thus covers all that part of Fengtien east of the Liao, with the exception of the Liaotung peninsula and the basin of the lower Yalu. In this area there are four Mission centres, to which two more may shortly be added. These are worked by 6 clerical missionaries, 4 medical, and 1 educational, with 7 lady evangelists and 4 lady doctors. In Kirin there is one centre, from which the northern part of the Sungari basin below the great bend is being worked. The staff at present consists of 3 clerical missionaries with 1 medical.

Including missionaries' wives, the total strength of the Irish Mission is 15 men and 20 women, and of the Scottish Mission 15 men and 22 women; in all 72.

An important step was taken in 1891 when the two Presbyterian Missions were united with the view of forming one native church. The first presbytery met the following year with an attendance of nine elders, and at once set about drawing up regulations for the admission of inquirers and the guidance of the converts in life and doctrine.

Besides the organisation of the native church, a principal fruit of the union is the development of the educational policy. Schools have not been much used to win the heathen, but have been found necessary for the instruction of Christian families. The new educational policy of the Chinese Government has now rendered our primary schools obsolete, and the first problem before us is to provide a band of teachers who shall keep the Christian schools up to the standard demanded by the new order of things.

To attain this end a College was opened in Moukden in 1902 by Dr. J. R. Gillespie of the Irish Mission, to whom a Scottish colleague has now been appointed. Here there is an attendance of about fifty young men, who receive instruction in geography, history, mathematics, and science.

Theological Training.—At an early period promising converts were employed as evangelists, and instruction was given them by lectures or by guidance in private reading. A regular course of study was afterwards instituted, extending over four years, and in 1898 a Theological Hall was opened under the presidency of Messrs. Ross and Fulton, to which those men are admitted who have already passed through the Junior Course. As a visible result there are now 2 native pastors and 18 licentiates, *i.e.* men who have finished their training and are eligible for the pastorate, and 2 of the latter have been chosen as evangelists to be sent out by a native missionary society. Biblewomen are also under training by the lady missionaries.

Medical training has also been carried on in the hospitals; at first with the view of immediately supplying a staff of dispensers, but in later years systematic instruction has been given, so that there are now several men who can be entrusted with the out-patient department or even with surgical operations.

To this brief sketch of the measures adopted by the Mission it remains to add that the blessing of God has followed abundantly on our labours. In the early period the first notable success was the gathering of a band of converts in Moukden, largely through the work of an evangelist in the street chapel. The next period saw the spread of the work in the villages. Inquirers from the country were laid hold of in the chapel or the hospital, and took back into their own district the impulse they had received. Here the Chinese family system proved a help, for when a prominent member of the family is thoroughly changed he will bring in his numerous relatives and connections. The result was that the missionary had to follow rather than to lead, and many populous districts were passed by to visit small hamlets or remote valleys, where the spirit of inquiry had preceded the coming of the foreigner. Medical missions proved also of invaluable help in overcoming prejudice and allaying suspicion. They succeeded in winning the favour and even friendship of several among the official class, and diffused an idea of the beneficent mission of Christianity more widely than any other agency. In some districts the way was prepared for us by the secret sects of Buddhism, which have for their aim the "reform of character" and the "removal of sin." From these have come many of our most sincere and zealous converts.

The Mission progressed steadily and peacefully up to 1894. In that year, on the outbreak of the war with Japan, the Rev. James A. Wylie was murdered in Liaoyang by soldiers passing to the front. The whole foreign staff then withdrew from the interior, while the native Church continued to worship alone for a year. When the swell caused by the war had subsided we found ourselves in presence of a new movement towards Christianity. To this many things had contributed. The failure of the Chinese army set men thinking on the causes of the national weakness; the power of the foreigner suggested to many that they might find shelter in the Church from official oppression. But when every deduction has been made, it remains true that the movement was but the natural growth from the seed sown in previous years. It was not long ere the wave of inquiry passed over the whole Mission field up to the Sungari, and in the four years, 1896-1900, the baptized membership rose from 3000 to over 19,000.

The storm of 1900 broke unexpectedly in Manchuria, but the foreign staff were able to escape to the coast in time. All the Mission buildings were destroyed by fire, and a general persecution of the native Christians succeeded. Some 300 were put to death; probably more died within the year as a result of the hardships they endured. There were many noble and heroic deaths, and others who wandered among the hills suffered not less nobly in saving their consciences together with their lives; but a great multitude compromised with the enemy by payment of fines or by acceptance of a certificate which notified that they had renounced the Christian " heresy."

The recovery of the Mission was much delayed by the Russian occupation. Travelling was hindered in some places by Russian suspicion, in others by the ravages of brigands. The uncertainty of the political future discouraged the timid from coming about us, and the " Boxer " outbreak had left an evil legacy of estrangement between the Church and the people. Two years of peace were allowed us, occupied mainly in reviving the native Church. During the late war between Russia and Japan the men mostly remained at their stations, but within the sphere of hostilities no travelling was possible. The relief of destitute refugees, without distinction of creed, was thrown upon the missionaries, in co-operation with the Red Cross Society of Shanghai, and the friendly relations thus established both with the people and the Government have effaced the bad memories of 1900.

The shadows on the political sky have now passed by, and the door is again open. Much remains to be done, and much may be expected among a people many of whom have given such bright promise of the Christian graces.

Danish Mission.—The Danish (Lutheran) Missionary

Society entered MANCHURIA in 1895. Its sphere of operations is Port Arthur, with the eastern face of the Liaotung Peninsula and the basin of the lower Yalu. In all there are five principal stations. The following is extracted from the last report:—

"Up to the end of 1905 the number of baptisms has been 138. There are 12 European missionaries and 4 native evangelists. Numbers of the natives are on strict probation, and the Christians are showing praiseworthy activity and liberality. On the whole, the missionaries have found the authorities and the populace to be friendly disposed, and a hopeful spirit animates all the workers in the field."

STATISTICS OF PRESBYTERY OF MANCHURIA

Native pastors		2	Total baptized members	11,584
„ elders		40	Candidates	3,551
Churches and chapels		270	Schools	69
Baptized (1905)—			Boys	653
Men	673	1,327	Girls	358
Women	345		Contributions	$39,511
Children	309			=£3,951

STATISTICS OF DANISH MISSION

Baptized	138
European missionaries	12
Stations, viz. Port Arthur, Sinyen (Sinyang), Taku Shan, Antung (Shaho), Fenghwang Cheng	5

TIBET: THE LAND OF THE LAMAS

By Mr. Cecil Polhill, China Inland Mission.

The land of seclusion and mystery; of vast plains at immense altitudes; the last country to open its doors to the world's commerce, or to the messenger of the Gospel, no wonder Tibet excites the world's fascination and interest. It is the marvel of the twentieth century that a country larger in area than France, 1600 miles from east to west, 700 miles (at its broadest part on the east) from north to south, should thus be able to remain fast sealed to the outer world.

One of the chief reasons for this isolation lies in the physical configuration of the country, the extraordinary height of the wild uplands of the interior, only rivalled by the still more mighty heights which form a majestic rampart surrounding the whole territory. Southward are the Indian Himalayas, westward their continuation, and then the Karakorums, etc.; northward the Kuen-luen, Akka Tag, and Altan Tag; while eastward serried masses, range upon range of mountains, separate Tibet from China.

Southern Tibet is traversed throughout for 1300 miles, almost its entire length, by the river Tsangpo, which river finally enters India, and probably loses itself in the mighty Brahmaputra. Along the valley of this river reside the larger part of the population of Tibet; the villages and small towns are numerous, and Lhasa lies only 18 miles to the north of its banks, at an altitude of over 13,000 feet. It is constantly navigated.

From a line about 150 miles to the north, and parallel with the Tsangpo, stretches the vast northern plain or Chang-Tang, which extends to the foot of the Kuen-luen range, the southernmost fringe of which is peopled by nomads, dwelling in black tents. The remainder of this plain is at too great an elevation (from 15,000 to 16,000 feet) for man to live or procure food, and is occupied by vast herds of wild animals—antelopes, wild asses, bears, foxes, hares, wild sheep, and great herds of wild yak. The last-mentioned animal is to the Tibetan quite indispensable. Its milk, rich in cream, supplies quantities of butter; its long hair, of a peculiarly tough nature, is made into tents which are used by the nomads, and into sacks for the farmers. Further, the animal is constantly requisitioned as a beast of burden, it being sure-footed and unwearying, although carrying loads of two hundredweight along dangerous paths and over narrow rocky passes. The tea from China is carried by them in large caravans, both to Lhasa and all over TIBET. Game is plentiful on the upland pastures, there being hares, wild turkeys, partridges, pheasants, and tragopan, etc.

The political divisions of TIBET are three: Ngari on the west; Tsang and Wei (or sometimes the two combined, Utsang), the central province, and containing the chief population of the country, including Lhasa, Shigatze, and Gyangtse; and the whole of EASTERN TIBET from long. 92° to the Chinese border, and roughly below lat. 34°, occupied by the province of Kham.

North-west of Kham, around the lake of the same name, is the province of Kokonor, inhabited partly by Mongols, under eighteen chiefs, and partly by Tibetan nomads in black tents; all of whom are governed by the Viceroy residing at Sining in Kansu. Included under this jurisdiction is Amdo, a name given to the Tibetan peopled parts of Western Kansu, China. These Tibetans are peculiarly fine and intellectual. In these districts are many monasteries, several of which are of great reputation, such as Kumbum, Lhabrang, and others. Ngari, with a part of

Ladak, is styled "Little Tibet"; Tsang and Wei are "TIBET proper"; while the appellation "Great Tibet" is applied to the whole of the east, to Kham, Amdo, etc.

The spiritual head of TIBET has been the Dalai Lama, until his flight from Lhasa, at the time of the British entry into that city in 1904. He has been seen by missionaries recently, on his return journey from Urga, and may possibly have already reached his old residence. The temporal government is in the hands of a council of ecclesiastics, the chief of whom is styled "King." This Dewa-zhung, in its turn, acknowledges the sway of the Chinese representative or Amban and his assistant, while a subordinate Chinese Governor advises and controls at Shigatze. Probably the priestly power is more in evidence than the temporal.

Chinese troops garrison the country at Lhasa, Shigatze, and other places, and since A.D. 1720 taxes have been paid by TIBET to China, either in money, in labour, or in kind. The annual revenue of TIBET exclusive of this payment is £35,560. TIBET acknowledges its vassalage to China by sending tribute to the Chinese Emperor once in ten years; the embassy bringing back, in return for its offering of gold and cloth, etc., an imperial gift of silk, tea, and bullion, to the Dalai Lama.

While CENTRAL TIBET is ruled from Lhasa, Kham is divided into thirteen sub-provinces, the inhabitants of which vary in character and government. In religion all own a sort of fealty to the Dalai Lama, though some are directly subject to Chinese rule, and others more or less to the Lhasa Government. These tribes are a lawless set, and are most unwilling to admit other authority than that of their own chieftain. In some cases these are laymen, styled "Kings," and in others ecclesiastical princes with Deputy-Governors.

Chamdo and Derge are the two leading provinces of Kham. The former of these, while owning Lhasa as its suzerain, is practically independent, and is ruled by two ecclesiastics. Its chief town, which is also called Chamdo, is situated above the confluence of the two great rivers Dza and Ngom, which together form the upper waters of the Mekong river. Derge is ruled by a "King," and is under the jurisdiction of China. Its chief town, Derge Dongkhyer, is famous for the manufacture of all kinds of metal work, and some of the rifles used by the Tibetans during the recent Britsh campaign were manufactured in Derge. Monasteries, large and small, abound in this principality. The "Khamba," as the men of Kham are called, may be divided into pastoral tribes or nomads and town or village dwellers. All are strong and brave, though wild and lawless. In all the towns and villages, Chinese officials exercise a certain authority, and are a help to civilisation. The part of Kham extending from the town of Batang eastward to Tachienlu is included in the Chinese province of Szechwan. In a few of the fertile valleys, especially near Lhasa, along the Tsangpo, plentiful crops of wheat and peas are produced, though the main product of the country is barley, from which tsamba is made.

The country may be divided under four classes:

(1) The vast northern *plateaux*, which are barren and desolate, with only a few scrubby bushes here and there.

(2) The upland *pasture grounds,* chiefly in SOUTHERN TIBET, like the moors in the homeland, wild and weird. Here there are not only to be found nomad tents, but small towns built of stone.

(3) In other parts the country is cut up into deep *ravines* and rocky gorges, through which rush river torrents. On the side of these rocky gorges are perched villages and monasteries.

(4) The *downs* are especially found in the eastern province of Kham, often with rich pasturage and varied vegetation.

The cold of these regions is, of course, intense; from October to April frost rules everywhere, and snow lies thick upon the ground. In many places the variations of temperature in a few hours are wonderful, 60° between morning and mid-day being no uncommon thing. On the steppes the wind is bitterly cold. The French traveller Gabet had the skin peeled almost entirely off his face when travelling to Lhasa; and the balls of tsamba placed when hot in the morning under three or four thicknesses of clothing were in the evening found frozen hard. In spring and summer there are heavy hail-storms. During April, May, and June the air is wonderfully clear and pure. The rainy season of India makes itself felt to a certain extent throughout TIBET, and not infrequently snow falls in the height of summer. The wind, which blows unceasingly all the year round, is one of the traveller's greatest trials.

TIBET is a great land of lakes, and the winter season is chosen by travellers that an easier way over frozen lakes and rivers may be found. Among the largest of the lakes are Kokonor, Tengrinor, and Yamdok.

The main routes from China into TIBET are: (1) The official route, which leaves Tachienlu by way of Batang and Chamdo. For the greater part of the way this route leads over rocky and precipitous ledges, and three months are needed to reach Lhasa. The Government postal couriers travel this route by day and night with relays of horses, and while usually taking somewhat under two months for the journey, have reached Peking from Lhasa within one month. (2) The second route from Tachienlu, longer, but over easier gradients, traverses the undulating downs of Drango, Derge, and Kegudo, and then strikes south-west to Lhasa. This route is traversed by the yak caravans bearing tea, and was followed by Rockhill and others entering China. (3) The third route is *viâ* Sining in Kansu, Lake Kokonor and the Tsaidam, thence across the terrible Chang-tang (north desert) to Lhasa. All Chinese entering TIBET have to secure a passport. Various passes from India and Kashmir are all closely guarded, and at present access from those parts is difficult, if not impossible.

The chief Tibetan exports are gold-dust, musk, and wool. The musk is taken from the musk-deer, and is largely bought by the Chinese at Tachienlu. The musk-bag is about the size of a hen's egg, and is attached to the abdomen of the male deer. It contains less than half an ounce of this highly scented and exceedingly penetrating substance. It is in great demand by the Chinese, and fetches a high price.

Of imports, the largest is tea, and is exclusively from China. This tea is for the most part grown in the neighbourhood of Yachow in the province of Szechwan. After being sun-dried, the larger and smaller leaves, with the coarse stalks, are manufactured into large bricks of various qualities. These are carried on the backs of coolies to Tachienlu, where they are sold to the Tibetan agents through some twelve or fifteen firms; they are then forwarded in continuous streams of caravans to Lhasa and other destinations in TIBET.

Up to the present our Indian tea estates have not, with all their art and effort, been able to produce that peculiar taste which the Tibetan consumer alone values and will drink.

The Tibetans claim they are descended from the monkey! They belong to the Mongolian family, but are less civilised than the Chinese, being more like simple country folk compared with townsmen. The men of Lhasa are generally short in stature, those of Kham being tall and powerful. They are long-lived, strong, and active, and their women are able to carry burdens of great weight over the mountain passes. The women generally are good-looking and able, and frequently manage the home and farm, while the men hunt and shoot, or look after the sheep. The Tibetans have round faces, prominent cheek-bones, flat noses, wide mouths, thin lips, and black eyes, larger and less slanting than the Chinese, and black hair. Their skin is of a brownish yellow tint which is often increased in darkness by a plentiful anointing of butter. The men usually plait their hair in a queue *à la Chinois*, while the women have sixty or more small plaits fastened to broad bands, to which are attached shells and coins.

Red is the chief dress colour worn by the Tibetans.

Violet, green, and white, with a pattern of crosses, are also sometimes worn. The cloth, which is like a rough serge, is mostly woven in the Lhasa district. By the lower classes thick sheepskins with the wool inside are worn, the outer skin being trimmed with tiger-skin or red or blue cloth. In any case the gown is made very long. It is pulled over the head, and then fastened with a girdle, the gown being allowed to fall over the girdle in the form of a huge pocket, in which cash and other articles are often carried. In hot weather, when cooler gowns cannot be afforded, the wearer frequently puts out one or both arms, and lets the garment hang from the girdle. The hats worn by the Tibetans are sometimes the ordinary Chinese round skull-cap, or a brocade-trimmed brown felt, which is fur-lined for cold weather. In the winter, long leather boots are worn, while in the summer the men and women often go barefoot. Both sexes are very fond of jewellery, especially the Lhasaite. They wear ear-rings with turquoise pendants, silver bangles, bone thumb-rings, and amulet boxes. The women are especially lavish in their display of finery; coral and amber, but more particularly turquoise, being conspicuous. Around Lhasa the women smear their faces with thick black paste—a custom which it is said was instituted by the great Saint Dewo Rimpoche, to conceal their beauty. The Tibetans' chief food is tsamba, which is flour made of roasted barley and mixed into a paste with tea, butter, and salt. The consumption of tea is very large. It is boiled with salt, milk, and butter in large open stoves, until it resembles a kind of thick broth. Beef and mutton are also much used, but as a rule they are only partly cooked. Bread is seldom eaten. All Tibetans drink to excess, partaking for the most part of a kind of beer, made of barley, called chang. They are free from the habit of opium-smoking, but are very fond of tobacco and snuff, the Lamas confining themselves to the use of the latter.

In disposition the Tibetans are good-natured, cheerful, and friendly, yet easily roused. The imperative should never be used in speaking to a Tibetan, for fear of the consequences. Their standard of morality is not high.

Whenever a Tibetan makes a gift to another, it is customary to offer it with a scarf of blessing, which is an indispensable accompaniment. Their houses differ in various districts. Some are entirely built of stone, others of wood, usually two stories high. The roofs are flat, and are used for storing grain or for promenades. The windows are small open spaces, with shutters for use at night, while the ground floor is frequently a stable. The large proportion of the population live in black tents made of yaks' hair, and their chief wealth consists in their flocks and herds with their produce.

Tibet has very extensive literature, not only historical and religious, but also medical and philosophical, etc. Printing from wooden blocks has been carried on for centuries. Education is for the most part confined to the Lamas.

Tibet has been correctly styled the "Land of the Lamas." It is a country full of monasteries, and of red-robed, bare-headed, and bare-armed priests of Buddha. In and around Lhasa alone there are some forty thousand Lamas. The three principal monasteries near the capital are Sera, Galdan, and Drepung, each of which has from three to five thousand inmates. Again, in Amdo, there are several very large monasteries of great repute, the most famous of which are Kumbum near Sining, and Lhabrang south of the Yellow River. These monasteries vary in size; in some there are only a few Lamas, while sometimes the occupants may be limited to two or three, or even one solitary ascetic.

The priesthood is intensely venerated by the people, every family being proud to contribute its quota to swell the number. A popular saying is, "Without the Lama in front there is no approach to God." Whether at the building of a house or the starting on a journey, at a marriage or a funeral, in times of sickness or of harvest or famine, the Lama's aid is considered indispensable.

The particular form of Buddhism prevalent is one peculiar to TIBET. One chief point in the Tibetan belief is their faith in a succession of incarnate Buddhas; the original Buddha Shakyatubpa or Sang-gye taking up his dwelling first in the person of the Dalai Lama, and then in many lesser dignitaries of the church. In addition to the Buddhist teaching of morals and the method of attaining to Nirvana—a state of practical and permanent insensibility, removed for ever from the chain of transmigration, or continuous rebirth into a world of suffering—demon worship and demon possession, the practice of magic and of sorcery, etc., are very rife, and much thought of.

In Lhasa there exists a government oracle resident at the Drepung Monastery, who is constantly consulted by the rulers; another one in the town is in popular demand. Buddhism entered the country from India and China in the seventh century A.D., and evidences of the religiousness of the people abound on all sides. Prayer-flags large and small wave on tall poles up the mountain sides, beside the monasteries, at the approach to the Lamaseries, on housetops, across the roads, in fact everywhere. Chodtens or whitewashed monuments containing the bones of saints are met with beside the roads and near monasteries, while prayer-wheels may be seen in the hands of every man and woman, who, while turning it, repeats the mystic formula, "Om-mani-padmi-hum." Prayer-wheels are also turned by water, or by wind, or even smoke in houses.

The Tibetan's whole life is outwardly religious. He is constantly praying or repeating the mystic formula. He offers thanks for a journey, and consults the Lama at every step. When crossing a pass he reverently places a stone on a mound at the top. He tells his beads, but the heart is untouched either by purity or godliness. The Chinese say of a tripart man, the Chinaman forms the head for intelligence, the Mongol the legs for endurance, and the Tibetan the heart for religiousness.

Lhasa is, of course, the Metropolis of Buddhism, the seat of the Dalai Lama, the Mecca of the Northern Buddhists. Its main thoroughfares are daily thronged with pilgrims from China, Mongolia, India, and also parts of Tibet, all craving a moment's audience with the great Pontiff, that they may receive his blessing. Ten days on a swift horse would carry the traveller from Siliguri, at the foot of the Darjeeling hills, to Lhasa, a distance of 359 miles. The city stands on the bank of the river Kichu, about 20 miles from the Tsangpo, and is in extent only about half a mile square. Prettily situated amongst trees and surrounded by mountains, the chief and absorbing attraction is the Potala, the Dalai Lama's palace. This is a magnificent structure on a lofty summit overlooking the town. The great Lhokang, or idol temple, with its glittering cupolas, in the centre of the town, contains a huge image of Buddha. The population of Lhasa is roughly 20,000 priests, 7000 Tibetan laymen, of whom 5000 are women, and 3000 Chinese pupils, making a total of 30,000 persons. The climate is clear and salubrious.

A second Pope, the Teshu Lama, lives at Teshi-lunpo, the second town in Tibet, and situated about 150 miles to the west of Lhasa.

Since Manning's visit to Lhasa in 1811, and the French Fathers Huc and Gabet's stay of six weeks in 1845, many attempts have been made by European travellers to reach that city, the Russian general Prejvalski several times nearly succeeding. In 1892 Rockhill from Sining came within a week's journey of Lhasa, and in 1890 M. Bouvalot and Prince Henry of Orleans reached Tengrinot, 95 miles north from Kashmir. In 1891 Captain Bower from the same point came within 200 miles north-west of the city, and in 1893 Miss Annie Taylor from China got within twelve days of the capital. Dr. Sven Heldin has since then reached a spot 150 miles from the city. It was left, however, for the British expedition of 1904 to set before the eyes of the public by means of camera and pen the hidden treasures of this hitherto forbidden city.

The immediate cause of this expedition was the reception of information in November 1903 of the existence of a secret treaty just signed between Russia and the Dalai Lama. The expedition was hastily prepared, and the force crossed the Jelap Pass and reached Rinchingong in the middle of December, moving a month later to Tuna. After three months the force advanced to Jura, where a hostile body of 5000 warriors blocked the road to Gyangtse. Overcoming this opposition, the expedition pushed on to Gyangtse, where they were for seven weeks besieged, until a relieving column appeared in June. From this point a peaceful march was allowed by the Tibetans to Lhasa, which city was reached in August. After the signing of a treaty the expedition returned to India. Although the results of this move are not yet distinctly apparent, they will doubtless be manifest in days to come. It is evident that Chinese rule has of late become stronger, and it appears that in the near future the Chinese will more fully colonise and develop the country and then allow access thereto. It now remains to briefly recount the story of missionary enterprise in seeking to carry the Gospel to these people.

The Roman Catholics were the first to attempt missionary work in TIBET. In 1845 the Fathers Huc and Gabet, travelling from Sining in China, succeeded in reaching Lhasa, and stayed there six weeks, propagating their tenets, when they were arrested by the Chinese and sent back to Canton *viâ* Batang. Since that time missionaries of the Roman Catholic Church have taken up work at various points on the Chinese border of TIBET, and now have stations at Tachienlu — which is the residence of their Bishop—at Batang, at Atentze, Tseku, and Weisi, in the provinces of Szechwan and Yunnan. In most of these centres they have converts.

Protestant Missions.—The MORAVIANS were the first to work among the Tibetans. In 1853 two men named Edward Pagell and Augustus William Heyde were sent to open up a Mission in Mongolia. They were, however, prevented from entering and crossing TIBET, and they decided to settle down where they were and await the removal of the barriers. In this way their first station was opened in 1856 at Kyelang in Lahoul, and in 1865 a second centre was opened at Poo in Kunawar.

These two men were presently joined by Jaeschke, a linguist and scholar of extraordinary ability. After mastering the language, he quickly set to work and prepared school-books, catechisms, liturgies, hymns, tracts, Bible histories, and a Tibetan Grammar and Dictionary, which have been of untold value to succeeding missionaries. By these works his own knowledge and style were perfected, and he commenced the translation of the Bible.[1] When his work was finished he was obliged to return to his native land in failing health.

The New Testament has quite recently, in 1901-1902, been revised into colloquial Lhasa, by a Committee appointed by the British and Foreign Bible Society, assembled at Darjeeling. The members of this Revision Committee were the venerable Mr. Heyde, Messrs. Amundsen, Macdonald, Mackenzie, and the Rev. Graham Scudberg. After its completion, Mr. Heyde, President of this Committee, returned with his wife to Europe, having completed, without a break, nearly fifty years of labour among the Tibetans.

Jaeschke was succeeded by Redslob, who completed the New Testament in 1884, and subsequently the Pentateuch and the Book of Psalms. In 1883 Pagell and his wife both died at Poo, worn out with thirty years of ceaseless toil.

The missionaries had long desired to secure premises in Leh, the capital of Ladak, feeling that it would be the best centre from which to reach the Western Tibetans. It is an important city on the high-road between India and Turkestan. After long waiting, many difficulties were overcome, and in 1885, after nearly thirty years of continuous prayer, Redslob was able to enter and rent premises.

---

[1] For fuller details of translation work, see the special section on Versions.

A native dispensary was given to the Mission, and a hospital was soon added, Dr. Marx being the first medical missionary. Subsequently a day-school was opened, and one child at least out of every family was ordered to attend.

A great blow befell the Mission in 1891, when Dr. Marx and child were stricken down with fever, and the venerable Redslob passed away, leaving a newly-appointed young Englishman, the Rev. F. Becker-Shawe, alone to direct the Mission, with the two widowed missionaries. Mr. Redslob was much beloved by the Tibetans, who mourned for him as for a beloved friend.

The vacant places were taken by Mr. and Mrs. Ribbach, and Dr. Shawe subsequently took over the medical work.

In 1899 work was opened at Kalatse, also in Ladak, where Mr. and Mrs. Francke had toiled patiently on, and at the present time Mr. Francke, leaving his wife in Europe, is leading a small congregation of eight souls and instructing candidates. A year later Chini was occupied. The Rev. Julius and Mrs. Bruske, after the early hardships of pioneer work, settled down to steady labour, but have as yet baptized no converts. Chini is beautifully situated in the native state Bashahr, and is a good centre for work among the ten thousand people speaking the Kanauri dialects. A much appreciated episcopal visit of encouragement to the lonely workers was paid by Bishop B. La Trobe in 1901.

Mr. and Mrs. Gustafson, of the SCANDINAVIAN ALLIANCE MISSION, have for some years past been preaching the Gospel to the Mahommedan Tibetans north of Ladak, in Baltistan, making Skardo and Shigar their centres. They have now five workers. The work is in many ways discouraging, and the effect of the thin dry atmosphere on nerves, etc., is a severe physical trial.

Travelling east, following the Himalayas, the LONDON MISSIONARY SOCIETY have, from their base at Almora, made many itinerations among the Bhutias inhabiting the mountainous district west of Nepal, and some of these people have already been brought into the Kingdom of Christ. At Almora a fairly strong church has been formed, from which work towards TIBET is being organised. Work was commenced amongst the Joharis at Milam in 1890 by the Rev. G. M. Bullock. At this centre a girls' school was opened, with twenty names on the register. The Mission hopes to be able to move forward into TIBET itself. The Misses Turner and Routledge have for some years spent their time among these hillsmen.

The three other Missions in this quarter are:—

(1) The METHODIST EPISCOPAL MISSION, which since 1899 has been working near by, on self-supporting lines. Here Miss Dr. Sheldon and two other ladies have settled.

(2) The CHOWPATTI MISSION, whose headquarters at Chowpatti are situated on the main road leading into Tibet and Nepal. This Mission was established in 1902 to preach the Gospel in Mid-Himalaya. Mr. Grundy is the leader.

(3) The INDIAN CHRISTIAN REALM is perhaps the parent of the last-named Mission, with Mr. Poynter, an experienced worker in India, with twenty years' record, as leader. For some years this Mission has been sending evangelists into Nepal. More recently work has also been attempted among the Tibetans.

Farther east, in the neighbourhood of Darjeeling, the SCANDINAVIAN ALLIANCE MISSION has been established since 1892 at Ghoom. This is a village on the railway just before Darjeeling is reached, and is the headquarters of this Mission's Tibetan work. They have some ten members at work, all more or less within touch of TIBET, at their five stations in Sikhim, and on the southern border of Bhutan. In the wedge-shaped country of Sikhim, bordered on the west and east by the still partially closed lands of Nepal and Bhutan, and with TIBET at its apex, the languages and types of people are much varied. The country is sparsely populated, and the people are of a quiet and unenterprising nature.

This Mission, from its inception, was led by the Rev. J. F. Frederickson until the time of his death in September 1900. He was a most devoted and singularly unselfish character, ever at work, in and out of season. He was one of God's "salt of the earth." He has left a widow and two little orphans. The doctor, when asked what he died of, replied, "He was tired—just worn out."

To fill the gap made by his death, Mr. and Mrs. Amundsen came round from China, and for two years put in valuable work, printing hundreds of Gospels and other portions of Scripture, hymns, a small history of India, and a Tibetan school primer, etc., besides giving valuable help in translating and revising the New Testament. The following are their stations: Buza, on the borders of Bhutan; Ringim, Lachen, Lachung, all in Sikhim; and Ghoom. A few converts have been gathered.

Mr. David Macdonald of Ghoom has done yeoman service among the Tibetans, helping alike all the Tibetan and Hindu-speaking Missions. He can speak six languages. Miss Ferguson and Miss Anderson, in the face of sore bereavement, are working on at Darjeeling. Mr. and Mrs. Wright are doing excellent pioneering work among the Nepalis.

The CHURCH OF SCOTLAND MISSION at Kalimpong and Darjeeling, with its energetic leader, the Rev. J. A. Graham, has always been to the fore in reaching the numerous hill tribes of the district. Since 1898, when this Mission was reinforced by Mr. and Mrs. Evan Mackenzie, it has made special effort to reach the Tibetans. Mr. Mackenzie has made numerous evangelistic journeys among the Tibetans in Sikhim and Bhutan, constantly preaching in the Bazaar and Mission Room in Kalimpong, and teaching classes of lads, besides speaking to the Tibetans who attend the neat, well-arranged hospital.

He had a most interesting experience at the time of the joint visit of the Teshu Lama (vice-Pope of Tibet), the Tongsa Penlop (real ruler of Bhutan), and the Maharajah of Sikhim to Calcutta to meet the Prince of Wales during his Indian tour. Mr. Mackenzie met the Teshu Lama's company of some four hundred in Sikhim, and travelled with them stage by stage to Calcutta, serving them in many ways and receiving from several officials warm invitations to visit them in Tibet and Bhutan.

Miss ANNIE TAYLOR, when a member of the China Inland Mission, made a bold and adventurous journey across TIBET in 1892. Leaving Taochow in Kansu in September 1892, she crossed the Yellow River and passed through the Robber Golck country, and entered the Lhasa territory on December 31. On January 7, 1893, she was met by a civil officer and forced to return to China. After enduring great privations from cold, want of food, and robbers, etc., she reached Tachienlu in April 1893.

Since 1898 Miss Taylor has been living at the little trading port of Yatung, just over the border, in the narrow wedge between Sikhim and Bhutan. Here she has dispensed medicine, sold Gospels and tracts, and preached the Gospel to the Tibetans, who are constantly passing backwards and forwards from Tibet to Kalimpong and India.

The ASSAM FRONTIER PIONEER MISSION since 1891 has, through their agents Messrs. Lorrain and Savidge, been labouring between Bhutan and the north-east of Assam, among a number of the wild tribes bordering on TIBET. During a part of that time they have worked amongst a tribe called the Lushais, who occupy the forest-covered mountainous country between India and Upper Burmah. This latter work was in 1899 taken over by the Welsh Presbyterian Mission, and recently a revival in the Khassia Hills has just begun to touch this tribe.

Messrs. Lorrain and Savidge in 1900 commenced work from Sadiya as their base among the wild Abor tribes, among whom they laboured until 1903. They then returned to work among the South Lushais, as agents for the Baptist Missionary Society, that Society taking over the Abor work.

The INTERNATIONAL MISSIONARY ALLIANCE of New York in 1892 sent Messrs. Christe and Simpson to China, to commence work among the Tibetans. After commencing their Tibetan studies at Peking, these brethren in 1895 selected Taochow in Kansu for their base. This city had been opened to Miss Annie Taylor in 1891, and it was from here that she set forth on her adventurous journey already mentioned. The city is the centre of trade for a large region inhabited by many different Tibetan tribes, who live in the villages to the north, south, and west. Other stations were opened later at Minchow, Choni, Paongan, from which latter city the missionaries were expelled with violence. In 1900, in common with most of the missionaries in China, the workers were obliged to retire to the coast; but in 1902 Mr. Simpson and family, with Messrs. Ruhl and Snyder, returned to Taochow. A little later Titao, a Chinese city to the north, was opened, and Mr. and Mrs. Ekvall took up work there.

Much itinerating work has been done. At present the stations are as follows: Taochow (Old City), Minchow, Choni, Titao. Some fruit has already been seen at Taochow.

The CHINA INLAND MISSION, as with the International Missionary Alliance, has sought to reach the Tibetans from the Chinese border. In 1877 the late Dr. Cameron of the China Inland Mission visited the Tibetans in Western Szechwan, passing Tachienlu, Litang—situated at a height of 12,500 feet—Hokeo, Batang, beyond which he was informed a guard of Tibetan soldiers was posted in order to prevent his entrance into TIBET. He had, however, no intention of entering, and turned south towards Yunnan, passing through the villages of Atentsi—where he was laid up with fever for fourteen days—Shihku, and Weisi, in each of which places the Roman Catholics have work. He then proceeded to Tali Fu, in Yunnan, and thence to Bhamo, returning to China *viâ* Rangoon and Singapore.

In July 1888 the writer and his wife left Tsinchow for Sining, immediately after their marriage. Travelling from Lanchow, along the north bank of the Yellow River, they passed many Tibetan villages before Sining was reached. One of the main roads from Peking to Lhasa passes through this latter town, and both the Tibetans and Mongols living around Lake Kokonor visit Sining, where the Viceroy (always a Manchu) of the large province of Kokonor resides.

While carrying on the regular Chinese work of the station at Sining, the study of the Tibetan language was commenced, the assistance of an old Mongol, who had been with Huc and Gabet to Lhasa, being obtained in the early stages. Subsequently, when visiting the large monastery of Kumbum, about 20 miles to the west, where Gospels and tracts were distributed during the quarterly festivals, the acquaintance of a learned monk was made. This monk kindly invited the writer and his wife to his monastery, which was distant some four days' journey. The friendly intercourse obtained with this abbot greatly facilitated the study of their language, and gave exceptional opportunities for preaching the Gospel.

Upon another occasion, after travelling for three days and crossing the Yellow River where it was fully 100 yards broad and very swift, a stay was made at Kweiteh, and afterwards for five months at a Tibetan village 15 miles farther to the west, right among the people. This was the last village before tent habitations were reached. Opportunities for preaching were here given at all hours of the day, and an exceedingly useful and interesting experience was gained.

In the autumn of 1891 the work at Sining was taken over by Mr. Hall and Mr. and Mrs. Ridley. The writer moved forward, and travelling with a party of Mohammedan traders, crossed the Yellow River near

Payenrung, passing through the Jalar Mohammedan country. These Mohammedans were originally from Turkestan, and the women speak Turki only. Crossing large stretches of grassy country often infested by robbers, and staying for a day or two near the celebrated Lhabrang Monastery, where 4000 monks reside, just at the time of one of their large festivals, Taochow was reached, where Miss Annie Taylor, who had just arrived with her Tibetan servant, was met. From here the return journey to Lanchow was made, passing by Choni, where there is a large monastery containing 15,000 monks, and where a Prince resides.

In November of the same year a further journey was made to the mountain town of Songpan (9000 feet high), on the north-west of Szechwan, where a portion of a house was rented. Subsequently the writer brought his family to this town, after a forty days' journey. There they were permitted to remain for two months and a half only. The people being worked up into a frenzy of superstitious fear through drought, expelled the missionaries after handling them very roughly.

Subsequently, after a period of rest in England and a visit to Darjeeling, China was reached again in 1897, in company with welcome reinforcements, and premises were secured at Tachienlu. Here the forty large inns kept for Tibetans were frequently visited in rotation, and copies of the Word of God sold and the Gospel preached. Great help was also given to the medical work by Mrs. Dr. E. Rijnhart, who reached Tachienlu after her painful journey across TIBET, when she lost both her husband and child.

Missionary journeys were taken to the north and west, and one of considerable interest, by Mr. Amundsen, to the south-west, when Mili was reached. On one of these journeys Mr. Soutter died through fever. The Boxer crisis of 1900 closed the work for a time, and Mr. Thomas Radford, when on his way to reopen the station in 1901, contracted typhoid fever and died at Chungking.

After a preliminary visit in 1902 by Mr. Edgar, the station was reopened in March 1903. The subsequent history of this station has been one of encouragement, a large number of inquirers giving in their names. Although the majority of these have been Chinese, there are some Tibetans, and also many of the principal merchants of the town, who have great influence with the Tibetans.

Another encouraging feature has been the offer of a station at Litang, twelve days to the west of Tachienlu. On May 14, 1904, the first baptism, of four persons, took place outside the city, and another eight were baptized during 1905. There are not a few Tibetans among the inquirers, one of whom is an ex-Lama. The Christians have presented 900 taels (£120) towards the erection of a church, and four stations were opened during the year, at Mosimien, Lenki, Tsami, and Lutingchiao. The services are being well attended, and the outlook is in many respects most encouraging. Mr. Edgar also reports that Batang is open to missionary enterprise, the Chinese having quelled the aggressive Lamas.

It should also be mentioned that Mr. Amundsen, who resides in Yunnan Fu, has been taking some long journeys along the Tibetan border for the British and Foreign Bible Society.

MONGOLIA

By the EDITOR.

BEFORE dealing with MONGOLIA proper, it may be well to add a few words to what has been written by Mr. George Hunter in his article on Sinkiang, concerning that general geographical relationship which exists between all the vast tract of territory which constitutes the whole northern section of the central Asiatic plateau, lying between the Kuen-luen and the Altai mountain systems. Speaking somewhat roughly, it may be said that that country which extends from Pamir on the west to Manchuria on the east, and bounded by Siberia on the north and China proper on the south, is MONGOLIA in its widest sense.

Between the Gobi Desert of MONGOLIA proper and Taklamakan of Chinese Turkestan (called by some writers Western Gobi or even Western Mongolia) lies a broad belt of country some three hundred miles wide, which is not desert to the same extent as the two deserts mentioned above, but is fairly well watered by the streams which flow from the Nan-shan and Tien-shan, on the south and north respectively. The explanation of this is by some thought to be that the inlet of the Bay of Bengal brings that portion of Central Asia nearer to the sea than elsewhere. This belt of country which unites China proper with the Tien-shan is of great importance to China, affording as it does the lines of communication from China to Kashgaria and Zungaria.

With the Pamir and Kuen-luen mountains on the west and south, and the Tien-shan mountains on the north, Kashgaria is shut in in a kind of horseshoe of mountains, while to the north of the Tien-shan, between those mountains and the Altai, there are three depressions through the mountains on the west—which run rather east and west than north and south—which give access to Asiatic Russia and Europe. Along these routes have been those great migrations which have taken place in past history. These routes are:—

(1) That along the Black Irtish River, between the Ektag-Altai and the Tarbagatai mountains;

(2) That which passes the town of Chuguchak, which is the most frequented; and

(3) That which follows the beds of the Lakes Ayar, Ebi, and Ala, connecting with Lake Balkash.

For long the Chinese have called the road which runs to the south of the Tien-shan into Kashgaria "The South Road," and that which runs to the north of the same range into Zungaria "The North Road."

The strategic value of that belt of country mentioned above, which connects China proper with WESTERN MONGOLIA, is easily recognised and has made these routes the scenes of many bloody struggles. Hami is said to be almost unrivalled in Asia as a strategic centre, any army proceeding either east or west needing to hold this place as a base for further progress; and what Hami is to the southern route, so Barkul is to the northern route into Zungaria, these two cities being united by only one good pass through the eastern extension of the Tien-shan.

Chinese Turkestan, or the Tarim basin, may be said to have four natural divisions: the highlands; the lowlands, lying between the mountains and desert; the desert itself, which is mostly an uninhabitable waste, sloping from 4000 feet altitude on the west to 2000 feet on the east; and lastly, the swamps of the Lakes Lob and Bagrash. Along the banks of the rivers which feed the Tarim the land is fertile, and both banks of the Yarkand are fringed by a belt of well-watered and well-wooded land, varying from seventeen to twenty miles in width.

Modern research has proved that, for long, desiccation —by which term a gradual climatic change within the period of human history is meant—has been proceeding in this region. On the desiccation of Chinese Turkestan a most interesting article appeared in the *Geographical Journal* for October 1906, in which article Mr. Ellsworth Huntingdon says:

"As a whole, the withering rivers show signs of having decreased in size during the last two or three thousand years, the evidence lying partly in diminished length, as shown by dead vegetation, and partly in diminished volume and increased salinity, as shown by ruins. . . . Thirteen of the seventeen larger rivers have on their lower courses the ruins of towns dating usually from the Buddhist era, a thousand or more years ago. The older ruins are situated so far out in the desert, or upon rivers so small or so saline, that it would be impossible again to locate towns of equal size in the same places."

"The phenomena of rivers, large and small, of springs, lakes, ruins, and vegetation all seem to point to a gradual desiccation of Chinese Turkestan for nearly 1500 miles east and west, and 500 miles north and south. All the more arid part of Asia, from the Caspian Sea eastwards for more than 2500 miles, appears to have been subject to a climatic change whereby it has been growing less and less habitable for the last two or three thousand years."

In 1900-1901 Dr. M. A. Stein was engaged in exploration in Chinese Turkestan, and his researches have conclusively proved that in this region there were formerly great centres of Buddhist culture some fifteen hundred and more years ago. Many of the curios which he brought home may be seen at the British Museum, and his observations—with photographs taken on the spot—are published in a book entitled *Preliminary Report of a Journey of Archæological and Topographical Exploration in Chinese Turkestan.* Some of the seals on exhibition at the British Museum are of great beauty, and are said to reveal Greek influence, being probably connected with the "Græco-Buddhist" art of India.

More recently, during 1906, Dr. Stein has made some further discoveries, and has found some excellently preserved large rolls of a Buddhistic work in Chinese, having on the covers what evidently is its translation into the "unknown" language of old Khotan. It is hoped that this may furnish the long-desired clue for the decipherment of this "unknown" language.

Zungaria, situated to the north of the Tien-shan, receives its name from the Zungars, who were a branch of the Kalmuks or Western Mongols. This tribe, early in the eighteenth century, rose to great power, their sovereign commanding as many as a million armed warriors. After three successive attacks, his army captured and sacked Lhasa in 1717, but they were finally overthrown and annihilated by the Chinese in 1757, a million persons, men, women, and children, having been put to the sword.

As has been mentioned above, the natural lines of communication between China and Europe run through the three depressions to the west of Zungaria; and Reclus, in his *Standard Geography,* says: "The future continental railway from Calais to Shanghai may be said to be already traced by the hand of nature through Zungaria, Kansu, Liangchow Fu to the Hwang-ho basin. Hence the importance attached by Russia to the approaches of this route, which they secured before consenting to restore the Kuldja district occupied by them during the Dungan insurrection."

Kuldja, which is wedged into the heart of the Central Tien-shan, is regarded by many as by far the richest land in the Chinese Empire, outside the limits of China proper. This country has also suffered from wars and massacres, the records of which are almost incredible. In the great rising of the Dungans (the native Mohammedans) and the Teranchi (colonists from the Tarim basin) against their Chinese oppressors, the Chinese and Manchus were massacred wholesale in 1865. Although the arrival of the Russians, who temporarily took possession of Kuldja, put an end to the bloodshed, it was not before the 2,000,000 inhabitants of the country had been reduced to 139,000. Kuldja is nevertheless more thickly populated than Zungaria, the latter country, which has an area five times greater than Kuldja, having only about double its population.

In 1882 these western countries—Kashgaria, Zungaria, Kuldja, with part of North-Western Kansu — were formed into the new province of Sinkiang. At Urumtsi, which has been chosen as the seat of government for this new province, the Chinese are building a new city, and showing much military activity to resist any possible Russian aggression, quite unaware, however, that that site is regarded by competent observers as indefensible. For further particulars concerning Sinkiang, see the article under that name by Mr. George Hunter.

Kokonor.—Before treating of MONGOLIA proper, a few words should be devoted to Kokonor, a district distinct both from Tibet and Sinkiang. From Tibet it is separated by a treble mountain barrier, and from Kansu and Sinkiang by the formidable Nan-shan.

Kokonor takes its name from the lake which occupies its centre, a lake from 220 to 240 miles in circumference, with an area varying from 2000 to 2500 square miles. From the colour of its waters this district is sometimes known by the Chinese as Tsing-hai or Blue Sea. The Tsaidam river is from 250 to 300 miles in length, and was 480 yards wide at the place where it was crossed by Prejvalsky. As with the Tien-shan and Altai mountains, the Nan-shan are also well wooded on their northern slopes, but not on the south. This is accounted for by the fact that the most humid atmospheric currents which reach them come from the Polar seas.

There are also many evidences even here that this drier region was formerly better inhabited than it is now, and the lake appears to have had more water in the past than at present. The population is now estimated at about 150,000. The peoples are Mongols and Tanguts, the latter, who are of Tibetan stock, but not polyandrous, being combative and oppressing the more peaceful Mongols. Their only occupation is stock-breeding. According to Prejvalsky the province is divided into twenty-nine banners, Sining in Kansu being the residence of the Chinese officials through whom the people communicate with the Imperial Government.

At times a little missionary work has been done in this region, Mrs. Dr. Rijnhart having, when visiting that country, engaged in medical mission work.

Mongolia proper is nearly as large as China proper, and, with Zungaria, Outer Kansu, and the Tarim basin, occupies about half the Chinese Empire. In a general way it may be described "as a vast plateau, slightly hollowed in the centre and rising gradually from the south-west to the north-east." The mean elevation on the west is 2600 feet, and on the east over 4000 feet.

It is bounded on the north by the Siberian provinces of Tomsk, Yeniseisk, Irkutsk, and Transbaikalia, the Altai and Sayan mountains; on the east by Manchuria and the Khingan mountains; on the south by China, the Great Wall dividing two regions already separated by nature; and on the west by Sinkiang, Zungaria, and the Tien-shan.

Broadly speaking, MONGOLIA divides itself into three parts, though some, as Wells Williams, divide it into four: 1. North-Western Mongolia; 2. The Gobi; and 3. South-Eastern Mongolia.

North-Western Mongolia covers an area of nearly 370,000 square miles. According to Prince Kropotkin's article in the *Encyclopædia Britannica*, the altitude of this region nowhere falls below 2370 feet, the lowest area being around Ubsanor. Dr. A. H. Keane in his work on Asia gives the mean elevation as "probably not more than 2000 feet," to the western portion. Apart from some 7000 square miles around Ubsanor, the *Encyclopædia Britannica* states that the altitude of North-Western Mongolia ranges from 3000 to 4500 feet even in the river valleys and lower plains.

The chief mountains of this portion of MONGOLIA are, on the north-west the Russian Altai; on the north-east the Western Sayans; on the south-west the Ektag-Altai, which form a true border range facing the Zungarian depression; and the Kentai on the south-east, which separate the higher terraces of North-Western Mongolia from the Lower Gobi. North-Western Mongolia is described as "a massive swelling of the earth's crust, representing the northern counterpart of the plateau of Tibet." It is well watered, and has a good many lakes, "the desiccating remains of much larger basins."

Its chief rivers are the Jabkan, the Yenisei, and the Selenga, the Orkhon, and the Tola, on which Urga stands. Its chief lakes are the Ubsa, one of the largest in the Empire, being 1200 square miles in extent, the Kobdo and Kara-ussa lakes. Owing to its high altitude North-Western Mongolia is very cold in winter. The yearly rainfall in Urga is only 9½ inches. The temperature varies from $-18°$ Fahr. in January to 64° in July. The chief towns are Urga, Uliassutai, and Kobdo. The chief occupation is cattle-breeding, with the export of furs and the transport of goods.

The Gobi.—The Mongolian word "Gobi" and the Chinese "Shamo" mean "sandy desert." Its characteristic is an open, flat and undulating plain "covered with a hard coating of gravel from which the wind has swept the lighter particles of mud or sand." Richthofen accepts the Chinese term of Han-hai or Dry-sea, supposing this region to be the bed of a former Central-Asia Mediterranean, but two professional geologists, Bogdanovitch and Obrucheff, after traversing some 20,000 miles of the plain, have discovered only one fossil, and that points to a fresh-water origin rather than a sea.

In area the Gobi Desert is about 480,000 square miles, extending about 1000 miles from east to west, varying from 450 to 600 miles from north to south. It has no permanent streams, the north-west winds of winter having discharged their moisture on the Sayan slopes, and the south-east winds of summer having exhausted their humidity on the Khingan and In-shan heights. The temperature varies from the cold of Siberia to the heat of India, changes of temperature being exceedingly sudden, one traveller recording 68° Fahr. in the shade in the day and −18° Fahr. the same night.

On the east of the Gobi the Khingan mountains with their parallel ridges constitute a zone of nearly 100 miles wide, by which the Mongolian plateau drops south-east towards the lower plains of Manchuria. To the north-west of this zone there is another band of undulating tableland about 100 miles wide, well watered and well wooded.

In consequence of the altitude of the east of MONGOLIA, the Khingan mountains appear only about 1500 feet high on their western side, but much higher from the Manchurian aspect. The In-shan, in consequence of the plentiful supply of rain brought from the Gulf of Pechihli, are well wooded, though the Chinese are denuding these forests rapidly.

The Ordos, while physically and ethnically belonging to MONGOLIA, is separated from that country by the great sweep of the Yellow River. It is about 40,000 square miles in area, and has a mean elevation of 3500 feet, and is more arid than MONGOLIA. Jenghis Khan and some members of his family are reported to have been buried here. Although now one of the most inhospitable regions of the Gobi, there are evidences of buried cities and an earlier prosperity.

The Great Wall, which forms the southern boundary of MONGOLIA, has a total length of about 2000 miles, and is said to have a cubic capacity of four thousand millions of cubic feet of masonry. The eastern section from the Ordos to the Yellow Sea was rebuilt in the fifth century, and the portion north of Peking has been restored twice during the fifteenth and sixteenth centuries. Although useless now, it has doubtless served its purpose in the earlier ages of protecting the Chinese from Mongolian invasions. The present decadence of the warlike Mongols of mediæval history is astonishing.

South-Eastern Mongolia, or Inner Mongolia, is that part of MONGOLIA which lies on the eastern slopes of the Khingan mountains. Its characteristics are much the same as those of MONGOLIA elsewhere, only it is better watered and cultivated and of lower elevation. Its chief rivers are the tributaries of the Sungari on the north, and the Siramuren and Liao rivers on the south. The inhabitants of Inner Mongolia are divided into forty-nine families or clans called "Banners," as each clan has its own flag. Each Banner has its own chief, who is a descendant of Jenghis Khan and has hereditary dignity.

The Mongols of Inner Mongolia may be formed into two classes, the nomadic and the agricultural, the former being to the west and north, and the latter to the east and south. In addition to these, the Chinese from Shansi, Chihli, and Shantung have for long been emigrating into MONGOLIA, and pushing back the Mongols by their more vigorous policy. Although the Great Wall is the natural division of the two countries, the Chinese have burst through that division, and the whole region known to the Chinese by the name of Kow-wai or "Beyond the Gate" has been incorporated into the two provinces of Chihli and Shansi.

Sir F. Younghusband, in his book *Through the Heart of a Continent*, says: "I was astonished to see that, although we were now in Mongolia, the largest and best flocks were tended by and belonged to Chinese, who have completely ousted the Mongols in the very thing which above all others ought to be their speciality." The Rev. Alexander Williamson, in his book on *Journeys in North China*, *Manchuria, and Eastern Mongolia*, says: "In Mongolia cultivation makes a perceptible difference in a few years' time. Boreas yields to Ceres; for it has been observed that the warmth increases and the seasons lengthen as cultivation advances. It has been found by the Chinese, who have entered Mongolia as agriculturists, that crops which at first did not thrive, owing to the cold, after a few years yielded an excellent return." It would be an interesting study to investigate how far the desiccation of Chinese Turkestan, etc., has been caused by the devastating wars and rebellions which have made cultivation impossible.

Concerning the emigration of the Chinese to Inner Mongolia, Mr. C. W. Campbell, in a paper before the Royal Geographical Society in 1903, said: "Swarms of Chinese spread beyond the Great Wall, ousting the Mongols. In 1899 the Chinese settlers had reached a mile or so beyond Chagan-balgas; in 1903 I found them ploughing the virgin soil near Dbasum-nor, a pool which is ten miles farther north." The settlers who have been pouring in since the late war between Russia and Japan have been so many that the British and Foreign Bible Society has just appointed a foreign colporteur to work among them.

Concerning the population of MONGOLIA, it is extremely difficult to arrive at any satisfactory conclusion. It is stated by some authorities to be only two and a half millions, by others as five millions (see Prince Kropotkin), and by others as much higher. Thus Dr. Williamson quotes Dr. Edkin as assigning the population of Inner Mongolia alone as ten millions, and he adds, "I should say that this is not far from the truth." Among such wide variations it is difficult to determine what to accept.

The limits of this article will not allow much to be said about the important but complicated story of the past history of the Mongols and other races who have inhabited MONGOLIA. Suffice it to say that the discovery of Turkish-Chinese bilingual slabs has proved that the Hiung-nu, whom the Great Wall was built to resist, were of the same race as the Turks of A.D. 500, and that during the migrations an alphabet of Syriac origin was introduced into MONGOLIA which is the basis of the present Mongolian writing. For the story of the rise of Jenghis Khan and his devastations in the twelfth and thirteenth centuries, and for the wars and raids of the terrible Timur (Tamerlane), the reader must be referred elsewhere.

The main outlines of Mongolian history will be found admirably summarised in a small book entitled *History of the Mongols*, by Mr. Stanley Lane-Poole, of which, however, only 25 copies were printed, and these by special permission of the British Museum. The following facts are taken from this work:—

"The history of the Mongols practically begins with the great conqueror Jenghis Khan. His father, who probably first asserted his independence from Chinese rule, was at that time only holding sway over some 40,000 tents, yet within twenty years Jenghis Khan had built the widest empire the world has ever known. The territory he and his sons conquered stretched from the Yellow Sea to the Crimea, and included lands or tribes wrung from the rule of Chinese Tanguts, Afghans, Persians, and Turks.

"Upon the death of Jenghis Khan in A.D. 1227, at the age of sixty-four, his empire was divided among his five sons as follows:—

"(1) The line of Ogotai, ruling the tribes of Zungaria. It was he who invaded Europe.

"(2) The line of Tulai, which ruled over the clans of Mongolia. His son was Kublai Khan, who conquered China and founded the Yüan dynasty.

"(3) The line of Tulai and Persian branch; the Ilkhans of Persia.

"(4) The line of Jugi, ruling the Turkish tribes.

"(5) The line Jagatai, ruling Trans-Oxiana.

"After the death of Ogotai, whose death resulted in the Tartars retiring from Europe, a general struggle ensued, and Kublai Khan maintained his supremacy. His capital was removed from Karakorum to Peking.

"The second period of Mongol history is from the fall of the Yüan dynasty in A.D. 1370 to its temporary revival under Dayan Khan in 1543. This is known as the time of the 'diminished Empire,' when the Mongols were limited to Mongolia, and were gradually brought under subjection by the Mings. There was, however, a temporary reunion under Dayan Khan, who died in A.D. 1543.

"The third period of Mongol history is known as that of the 'Divided tribes.' After the death of Dayan Khan the rule was divided among his sons, but civil war followed, and the Mongols became a distintegrated body of units, and were gradually subdued by the rising of the Manchu dynasty."

It is hardly possible to recognise the timid Mongols of the present day as the descendants in any way of these warlike people. The Chinese policy of encouraging tribal divisions, and allowing marriage between the tribal chiefs with the Chinese Imperial Family, in part explains China's ability to keep them in subjection to-day; and doubtless the strong religious instinct of the people, whereby five-eighths of the male population become lamas and consequently never marry, has done not a little to limit the population and sap the virility of the race. The proportion of this priestly class to the population is greater than in any other country, Tibet not excepted.

The only real division of the Mongols is that of the "Banners," but the main classifications are:

1. The Khalkhas, who are the descendants of Jenghis Khan and occupy the north-east. Jenghis Khan called the men of his tribe Kukai Mongols or "Celestial people," and designated the other tributary tribes Tatars or the modern Tartars, a name which has become associated with the whole Mongol race.

2. The Kalmucks, who are subdivided into the Buriats or Siberian Mongolians; the Eliuts, who are more or less mixed with the Turki element, and are to be found in the west; and the Torgouts. Reclus gives in all 172 "banners." Of these, 86 are Khalkhas, 51 belong to East Mongolia, 8

to the Tsakhar domain, 3 to Ala-shan, 48 to Uliasutai (31 of these are to Kobdo), and 7 to the Ordos territory.

In an illuminating chapter in *More about the Mongols*, Gilmour, the great Mongolian missionary, corrects what he calls common delusions about MONGOLIA. He says that the Mongols are "frequently spoken of as 'wandering tribes.' Now the truth is that any one who is conversant with Mongolia can go straight to the tent of almost any man he wishes to find, and that there is no more difficulty in seeking out a man's place of abode in Mongolia than in the case of a man in England." "Tribes and men have their fixed localities almost as distinct and definite as in China, England, or any settled country."

He also corrects the general impression that MONGOLIA is a trackless region. He says: "On the contrary, there are great broad roads running through it in many directions; roads not made by the hand of man, but it may be by camels' feet, yet, however made, as well marked and a good deal broader often than the king's highway in England. These roads are so well marked that on one occasion a foreigner and a native, neither of whom had ever travelled that way before, followed one of them for nearly two weeks, and never lost it, even in the night time." "Roads abound in Mongolia."

Further, "In Gobi the grass is mostly sparse, but there are regions where the grass grows as deep and thick almost as in an English hay-field, having in addition a profusion of flowers."

The Mongolian Language.—Probably the best essay on this subject in the English language is to be found in the appendix of the life of *James Gilmour of Mongolia.* Mongolian is not a monosyllabic language like Chinese, but has words of many syllables and has an alphabet. Moreover, the language differs so little in its dialects that all over Mongolia men meeting one another can communicate with each other with less difficulty than a Scotsman with an Englishman. It is really much easier of acquisition than Chinese, but the facilities for study are very poor and increase the difficulty.

The written language, having an alphabet, is naturally more easily learnt than the written Chinese. One of the predominant features is the disproportionately large part occupied by the verb, which by a slight change in its terminal has a variety of significations. The importance of honorific terms is one of the greatest difficulties. There are also so many gutturals and aspirates that the general effect is that of gasping and sputtering.

The Mongolian alphabet was derived from the Syriac through the Uigurian forms, the Nestorian missionaries having brought the Syriac to the Uigurs, a Turkish people dwelling in Central Asia. It is written perpendicularly in lines from left to right. The Manchus after the rise of that dynasty borrowed their alphabet and slightly modified it for their own use, the change being so slight that with very little modification Manchu type can be used for Mongolian. There are three styles of the written language—that of the sacred books, that of Government documents, and that for general correspondence. Outside of the sacred books and liturgies there is very little literature, religion having taken so strong a hold on the Mongolian mind.

The form of Buddhism present in MONGOLIA is Lamaism, Tibet being their Holy-land. In addition to their two Grand Lamas or Living Buddhas of Tibet, they have their own Living Buddha who resides at Urga. He formerly resided at Kweihwating, but having been assassinated because of a dispute as to his pre-eminence over the Emperor Kang-hsi, he was commanded by imperial decree to be born again at Urga! Wu-t'ai-shan in Shansi is a most sacred mountain to the Mongols, and is constantly visited by crowds of pilgrims. Of this place Mr. Gilmour says: "As Jerusalem to the Jews, as Mecca to the Mohammedans, so is Wu-t'ai-shan to the Mongols." It would be difficult to put it more strongly.

Before passing on to the study of Missions in this country, it should be mentioned that the Russian Government, by treaties with China in 1859-60, arranged that they should have the right of maintaining at their own expense a postal service between Kiakhta and Tientsin *viâ* Urga. This is the route along which a railway is now being built, the line from Peking to Kalgan being opened on September 30, 1906. This railway when completed will bring Peking within twelve days of London.

The principal occupation of the Mongols is that of cattle-breeding and the transport of goods. It is estimated that each Mongol family has about 50 sheep, 25 horses, 15 horned cattle, and 10 camels. In the transport of goods probably some 100,000 are employed for the export of tea alone from Kalgan to Siberia, and 1,200,000 camels and 300,000 ox-carts for the interior caravan trade.

The trade between China and MONGOLIA is estimated at £900,000 for Urga alone, while 25,000 horses, 10,000 horned cattle, 250,000 sheep, as well as a quantity of hides, are annually exported from East Mongolia. From West Mongolia the export is about 70,000 horses, 30,000 horned cattle, and from one and a half to two million sheep.

Roman Catholic Missions.—Nothing definite concerning China is known before the Nestorian missionaries entered that country as early as A.D. 505. From the spread of Christianity in China proper it is quite possible that some knowledge of the Truth reached MONGOLIA, and may be at the bottom of the traditions about Prester John.

In 1291 John de Monte Corvino was sent by Pope Nicholas IV. to the Court of Kubla Khan, the Mongol founder of the Yüan dynasty in China, under whom also Marco Polo held office. The labours also of Nicholas and his twenty-four Franciscan assistants were wholly for the Mongols. John de Monte Corvino actually translated the Scriptures into Mongol, concerning which more will be found elsewhere.[1] Little is known of succeeding Romish Missions in MONGOLIA, but the interesting journeys of Abbé Huc were undertaken at the orders of the Apostolic

---

[1] See p. 410.

Vicariat of Mongolia, who had been appointed by the Pope in 1844. This Vicariat appears to have been appointed to care for the Christians who had been driven into MONGOLIA from Peking by the persecutions of the Emperor Kia-king.

At the present time the Roman Catholic Church has a chain of stations along the border line extending from Manchuria to Tibet, but not any on the plains. According to Dr. Williamson, the Greek Church also has established Missions in several important localities.

The history of Protestant Missions in MONGOLIA is one of great interest, but, unfortunately, so meagre that it is told without much difficulty.

The first effort was made by the London Missionary Society. In 1817 two learned Buriats reached St. Petersburg to assist in the translation of parts of the New Testament into their own language.[1] Through representations from the Russian Bible Society, probably inspired by the remarkable request of the Buriat tribe, the London Missionary Society appointed Mr. Edward Stallybrass, in 1817, and Mr. Cornelius Rahmn, who joined him at St. Petersburg somewhat later, to proceed to Irkutsk, which place they reached on March 26, 1818. They at once proceeded with the study of the Mongolian language, while Mr. Schmidt, with the help of the two Buriats, was at St. Petersburg translating the Gospels of Matthew and John into Buriat Mongolian. Mr. Rahmn shortly retired through the failure of his wife's health, and Mr. Swan, with Mr. Robert Yuile, joined Mr. and Mrs. Stallybrass at Selenginsk —whither they had moved—on February 17, 1820. Through much trial and difficulty the work was carried forward, the first Mrs. Stallybrass dying in 1833 and the second in 1839; Mrs. Yuile dying in 1827, and Mr. Yuile retiring in 1838. After having translated and published the Old Testament, and having made considerable progress with the New Testament, which they subsequently finished in England, the Mission was closed by the Russian Government in 1841, much to the grief of the workers. One of the good results of their effort, however, was the starting of missions among them by the Greek Church. Mr. Swan died in Edinburgh in 1866, and Mrs. Swan in 1890. Mr. Stallybrass lived to the age of ninety-one, and died at Shooter's Hill, Kent, in 1884. Thus closed the first Protestant effort for MONGOLIA, but not before the Bible had been given to the Mongol in that translation which is still in circulation.

---

[1] For fuller details concerning this romantic story, see pp. 411, 412.

The second effort of the London Missionary Society was made when James Gilmour entered upon his heroic work. James Gilmour reached Peking in May 1870, and immediately set himself to the study of Chinese and Mongolian. The terrible massacre at Tientsin which followed so soon upon his entry into work hastened his departure for MONGOLIA, and in this the fearlessness of the man was seen. The dangers which would have appeared as a sufficient reason to many a man to delay only nerved him to go forward before the door was closed. He left Peking on August 5, and travelled right across MONGOLIA, reaching Kiachta in September. For the first fifteen years he devoted himself to the nomadic Mongols, feeling that the agricultural Mongols of SOUTH-EAST MONGOLIA should be reached by Chinese missionaries.

In 1886, however, hoping that the American Board,[1] which had carried on work at Kalgan since 1865, might be able, from that great centre of Mongolian trade, to influence the nomads, he settled in EASTERN MONGOLIA, establishing three centres at Tachengtse, Tasïkow, and Chaoyang Hsien. Here he laboured till his death in 1891, his wife having died in 1885. Toward the end of his time several men were appointed as colleagues; Dr. Roberts in 1888, but he had to leave within a month owing to the death of Dr. Mackenzie. Dr. Smith followed nearly a year later, and subsequently Mr. Parker, Dr. Cochrane, and Mr. Liddell took up work at Chaoyang.

---

[1] For details of this work, see Mr. Roberts' article on p. 360.

This work was carried on until 1901, when the work was handed over to the Irish Presbyterian Mission, one of whose stations had been the basis of supply. The steady inflow of Chinese immigrants had more and more been making this place a centre for Chinese work and not for the Mongols.

Concerning the devoted labours of Gilmour one of his fellow-labourers wrote: "I doubt if even St. Paul endured more for Christ than did James Gilmour. I doubt, too, if Christ ever received from human hands or human heart more loving, more devoted service." Although the wisdom of his methods and of his work were freely criticised, and although he died without seeing the fruits of his toils, there is no question that his zeal and example have served to stimulate many a life in Christian service in a way that very few have done.

It has already been mentioned that the American Board commenced work at Kalgan in 1865. It may also be mentioned that in 1853 two Moravian missionaries had assayed to enter MONGOLIA by way of India, but were prevented, and settling at Kyelang, they commenced the Moravian Tibetan Mission.

In addition to the work mentioned above, the only other workers have been Swedish. The first Swedes to enter MONGOLIA were connected with the Scandinavian Alliance Mission of North America, which has its headquarters at Chicago, and is supported by the Scandinavians of America. In 1895 Mr. David W. Stenberg first settled at Kalgan, and then entered MONGOLIA, buying a piece of land among the Ordos tribe, that he might found a colony for missionary work. Of this worker Mr. Mott has said, "I have met a hero." In 1896 he was joined by Mr. Carl J. Suber. In 1897 three lady workers, the Misses Hannah Lund, Hilda Anderson, and Clara Anderson, went out with Mr. N. J. Friedstrom. All these workers, with the exception of Mr. Friedstrom and Mr. Larson, who escaped through Siberia and Russia, were killed in the Boxer outbreak of 1900.

Mr. Larson subsequently joined the British and Foreign Bible Society, as will be mentioned later.

In 1902 Mr. and Mrs. Friedstrom returned to MONGOLIA, and are now stationed at the Scandinavian Alliance Colony at Patsibolong, not far from Kweihwating. In 1904 Mr. and Mrs. A. B. Magnuson joined those workers, who are now at Wangefu, south-west of Patsibolong. In 1905 Mr. and Mrs. A. T. Almbrad went out to join the workers at Patsibolong.

At the colony at this last-mentioned place the Mongolians are farming the land which is irrigated. At the same time they are brought under Christian influence.

Before referring to Mr. Larson's connection with the Bible Society, chronology necessitates that the work of the Swedish Mongolian Mission should be spoken of. Concerning this work Prince Bernadotte, the Chairman of that Mission, has kindly written in answer to inquiries:—

"The first missionaries of the Swedish Mongolian Mission who were sent out were Mr. and Mrs. Eneroth, who left for Chuguchak in North-West Mongolia in 1898. After a short stay they were obliged to return in consequence of the illness of Mrs. Eneroth. The Mission then thought it to be God's will that the work should be located in the north-west of Mongolia, as that region could be easily reached by the Siberian railway.

"In the autumn of 1899 Mr. and Mrs. Helleberg and Mr. Emil Wahlstedt were sent out, and it was decided that, in accordance with the wish of Mr. Helleberg, they should study the language on the Chinese frontier, north-west of Kalgan. During the Boxer riots of 1900 they laid down their lives for Christ's sake, but no very definite information concerning their martyrdom has been obtainable.

"In 1905 Mr. Edwin Karlen was sent out to carry on this work, and he is now engaged in the study of the language, the lady to whom he is engaged following in 1906."

In 1902 Mr. F. A. Larson, one of the two surviving missionaries of the Scandinavian Alliance Mission mentioned above, was appointed as a sub-agent of the British and Foreign Bible Society for MONGOLIA. Since that time he has travelled far and wide throughout MONGOLIA, his wife also enduring great hardship either with him or in the solitude of his absences. In 1902, with headquarters at Kalgan, he travelled 2000 miles to the east and north-east; in 1904 he took three long journeys as far as Urga and Uliassutai.

During 1905 Mr. Larson made three more long journeys and sent home some interesting information concerning the Dalai Lama's visit to Urga, in his flight from Lhasa. Although living in a temple within two miles of the residence of the Urga Grand Lama, he would have no communication with him, in fact, the feeling was one of estrangement. In addition to the few workers mentioned above, it must be remembered that through the work done at Kalgan by the American Board, and by the members or associates of the China Inland Mission located at Hsüan-hwa in Chihli and in the north of Shansi, quite a little work is done for the Mongols who come in touch with those centres. Remembering that Wu-tai-shan, their sacred mountain, is in the north of Shansi, that district is visited by many thousands of Mongol pilgrims yearly.

Mr. Larson describes the Grand Lama at Urga as a drunken profligate, he having himself seen him intoxicated in the street. He states that he has no influence with the southern Mongols, who have broken away from his authority and have established a Lama of their own.

In closing this article, one can hardly do better than quote a few paragraphs from some interesting articles which have been recently appearing in the *North China Herald* from the pen of the Rev. John Hedley, F.R.G.S. :—

No account of Mongolia would be complete without some special reference to Lamaism, that system of the Buddhist religion which, carried here from Tibet, so completely dominates the Mongol mind and character. Never have I seen a more "religious" people than the Mongols. Their Lama temples are everywhere, none neglected or dilapidated. Every Mongol family has one or more Lamas among its members, the unwritten law being that every second son, and as many more as the nearest Abbot may decide, shall be dedicated from birth to the priestly life. Many of the homes have the Lama altar tended by the old mother or grandmother with shaven head; and the curious little brass censers, like salt-cellars, in which incense is offered or wine burnt, are among the commonest sights. Daily exercises of devotion are conducted by the Lamas in the temples, consisting of nothing more than the endless but harmonious chanting of the Buddhistic formula, "Pu Sa Arimata." At the temple fairs and festivals the people come in their thousands to worship and give, and one can never get away from the fact that here is a land where religion enters into every jot and tittle of daily life.

But the condition of the Mongol people is a stern condemnation of Lamaism. Of the beautiful self-abnegation of the Indian Prince these people know nothing. Of the rules of the Order, or the tenets of "the Way," they are deplorably ignorant. The religion has degenerated into a set of "senseless and fatal corruptions which have overwhelmed the ancient Buddhist beliefs," and consists now merely in performance of external formalities that have no power to amend the life or cleanse the spirit. For the Lamas themselves one can have but little respect. They are the least desirable of their race. Lamaism, as practised in Mongolia, is an incubus on the land, economically, morally, and religiously.

. . . . .

And yet it is just this colossal system of Lamaism, bad as it is, that is the most effective obstacle to the Christian missionary, and that almost broke the heart of so brave a man as James Gilmour. The difficulties of evangelising Mongolia are not few. Let me enumerate some:—

1st. A land of immense distances, involving exposure and expense of a very serious kind.

2nd. A population so sparse and scattered that you may travel for a week and not meet a hundred people.

3rd. A people who, when you have found them, are ignorant, illiterate, and consequently superstitious, needing infinite patience and infinite tact to make any impression at all.

But beyond and above all else, you have to face the fact of Lamaism, which stands like an omnipresent spectre wherever you go in Mongolia.

. . . . .

To learn at first hand some of the real conditions and prospects of missionary work in Eastern Mongolia was partly the reason for my tramp. I found that Roman Catholic Missions are operating at Pakou, T'atzekou, Hata, and away to the north at Maoshantung. How many converts they have I do not know, but their plan of insisting on the baptism of whole families, and not of individual members of families, tends to swell their numbers much more quickly than is the case in Protestant Missions.

At Pakou, T'atzekou, and other smaller places, Protestant Missions are at work, but Hata, large and busy centre as it is, yet waits its first Protestant missionary and street chapel. K'ulukou is without a Christian representative, whether Roman Catholic or Protestant, but that is a defect likely to be remedied ere long by the Irish Presbyterian Mission from Hsinmin Fu. At Chaoyang and Chinchow good work is being done, and the converts are not few. But the great bulk of the districts lies untouched. And the most of the people are absolutely ignorant of the elementary principles of the Christian faith.

. . . . .

The Christian Church in China has no greater or more difficult problem to face than this problem of how best to accomplish the evangelisation of Mongolia, and to overthrow Lamaism and its attendant superstitions.

WORK FOR THE MONGOLS NEAR KALGAN[1]

By the Rev. James H. Roberts, American Board.

The missionaries at Kalgan have always been deeply interested in the Mongols, and have done for them whatever they could, in time not required for work for the Chinese. Their motto has been: "To the Chinese first, and also to the Mongols."

Kalgan is a flourishing business city, 140 miles north-west of Peking, where the caravan route to Mongolia and Russia crosses the Great Wall of China. Through this celebrated pass to the Mongolian plateau go the officials, traders, and missionaries from the China coast to the interior, and to Kalgan come the Mongols, to sell their flocks and herds, and to buy what they want of the wares manufactured by the Chinese. Through this place they carry their tribute to Peking, and go on pilgrimages to the sacred mountain called Wu-t'ai-shan, in Shansi.

The word "Kalgan" is the Mongolian "halag," meaning a great gate, and denoting the gate in the Great Wall, where the city has grown up. Russian merchants changed the word to its present form. The Chinese name is Chang Chia K'ou—the Chang Family Pass. This is the front or southern door of Mongolia. It stands wide open every day. Through it come the camels, horses, cattle, sheep, wool, hides, salt, soda, and lumber from Mongolia, and through it toward the north go the tea, silks, cloth, saddles, boots, etc., made in China, and all sorts of imported goods. In the summer, 300,000 sheep in a month are driven through Kalgan, *en route* to Peking; in the winter as many boxes of tea are taken northward on camels; and the Mongols, riding through the streets at break-neck speed, or waddling from shop to shop in their long gowns and heavy boots, fingering their beads or turning hand prayer-mills, are a familiar sight. The missionaries saw in these circumstances a fulfilment of the Lord's words, "Behold, I have set before thee an open door" (Rev. iii. 8).

---

[1] This interesting article was in answer to a letter asking for details of the American Board work among the Mongols at Kalgan. It was received after the Mongolian article was completed. It is therefore given as a supplementary article.

The first missionary at Kalgan, Rev. John T. Gulick, of the American Board, who opened this mission station in 1865, spent his summers touring with Mrs. Gulick in the neighbouring part of Mongolia, and devoted much time, thought, and prayer to the evangelisation of the Mongols. Rev. Mark Williams and Rev. T. W. Thompson came for the Chinese work in this field, and in 1874 Rev. and Mrs. W. P. Sprague came to Kalgan, with the special design of aiding Mr. and Mrs. Gulick in their work for the Mongols. However, God's ways are not as ours. Mr. Gulick, born in the mild climate of Hawaii, could not endure the severely cold winters of Kalgan, which is as far north as New York, and 2700 feet above the sea. After ten years of service in this station he was compelled by sickness to remove to Japan, where he has spent many years in missionary work, and has achieved world-wide renown through scientific research.

Mr. Sprague, after studying Mongolian about a year, was obliged to turn aside to the work for the Chinese, owing to the sickness and withdrawal of Mr. Thompson, and the enlarging Chinese work, which could not be carried on by Mr. Williams alone. From that time to the present (December 1906) Mr. Sprague has often itinerated in Mongolia, and always welcomed Mongol visitors in his home, where he entertains them with stereopticon pictures and the phonograph, and tries to impart some teachings of Christian faith and love.

In 1875 Rev. Henry D. Porter, M.D., being temporarily in Kalgan, translated into English Schmidt's German Grammar of the Mongolian language—a work which was most helpful to the other missionaries, but unfortunately was destroyed by the Boxers in 1900.

Meantime "James Gilmour of Mongolia" was living in Peking, and spending his summers in Mongolia. His visits in Kalgan, going to and from his great field, kept alive in other missionaries a love for the tent-dwellers in "the regions beyond."

1885 was an eventful year. In January a Mongol named Boyinto, of Shipartai, made a noble confession of faith in Christ, showing a good knowledge of the Gospel and love for the Saviour, and was baptized and received as a member of the Kalgan Church. His father, who had recently died, had not worshipped idols in the last ten years of his life. Whether this was the fruit of Mr. Gilmour's work or of Mr. Gulick's was never known.

In February or March Mr. Gilmour made his celebrated tour on foot to Hara Oso, and there heard a confession of faith from another Boyinto. It is necessary to distinguish carefully between these two men of the same name, living in two different localities, one in Shipartai, 33 miles north of Kalgan, and the other 50 miles north-west of Kalgan. Mr. Gilmour, bereaved by the death of his wife and youngest child, and footsore from his long journey, was cheered beyond measure at seeing this first-fruit of the labours of many years.

A discussion having arisen in England and America as to the delimitation of the field, Mr. Gilmour, to our great regret, "changed his base of operations" to Chaoyang, in South-Eastern Mongolia,—and the sheep at Hara Oso were left without a shepherd.

This emergency led Rev. James H. Roberts, of Kalgan, to visit Shipartai and Hara Oso occasionally, and to study the Mongolian language, in order to preach the Gospel to the Mongols, and at least conserve the impressions made by Mr. Gilmour and others, until some one else should come to carry on this work. His activity in this field continued, with some interruptions, for ten years.

In October 1886 Boyinto of Hara Oso, making a short journey with Mr. Roberts, renewed his confession of faith. He was heart-broken over Gilmour's removal to another field. As Boyinto was never taken into the employ of the missionaries after his conversion, and yet was steadfast in witnessing for Christ for fifteen years, enduring persecution, and befriending the missionaries amid the perils of the year 1900, Mr. Roberts never doubted his sincere conversion, notwithstanding the clouds that gathered about his last days.

In the winter of 1889-90 Mr. Roberts had a Mongol teacher and two Mongol pupils in Kalgan. One of the latter, though under instruction only a few weeks, seemed most favourably impressed with the excellence and claims of the Christian religion. The other, Bayin Delehi, memorised Gilmour's Truth Catechism in Mongolian and twenty-three chapters of Dr. Edkins' translation of the Gospel of Matthew. He was bright intellectually, very polite, clean for a Mongol, and appeared to believe the truth; but he left the station before the end of a year of study, engaged in business, and never showed any marked evidence of living a Christian life.

Boyinto of Shipartai, who had been baptized, was seldom at home when Mr. Roberts called to see him. At last, in 1892-93, he was seen riding away from home on our approach. On inquiry we learned that he had been called before an official, as a traitor to his country and its religion, and had been put to a test that had proved too severe. If the missionaries had known it they would have defended him. He was required to recant, under repeated and increasing threats of losing his official position, his property, his family, and his life. Under this pressure he yielded, discontinued his relations with the Church, subscribed to heathen temples, and, as a solace in his troubles, took to smoking opium. Whether in his heart he retained some real faith in his God and Saviour, no one can tell.

In 1892 Messrs. Sprague and Roberts, in view of the death of Mr. Gilmour, and of the fact that there was scarcely any Christian work being done in Mongolia, prepared an appeal to the Moravian Missionary Society, urging them to send missionaries to this vast field. Prayer was answered in an unexpected way, for the next year there came not Moravians, but Swedes.

In June 1895 Mr. Frans August Larson, who had spent a year or more in Urga, came to Kalgan, made a tour of a month in the neighbouring portion of Mongolia, and decided to open a mission station at Hara Oso, so as to follow up Mr. Gilmour's work. On renting and repairing a small adobe house of Boyinto's, so much ill feeling was aroused by the sight of a door and window made in foreign style, that Mr. Larson was driven out of the place, and Boyinto was dragged to the *yamen*, detained several weeks, and severely menaced by the official, who apparently did not dare to beat him. Sickness resulted from exposure to the weather on the way, as he had to sleep on the ground without cover wherever the night overtook him, and, in his absence from home, the family was robbed of all its cows and other animals, which were their only means of support. The missionaries at Kalgan gave him money to buy two cows, and thus saved the family from starving.

In August 1895 Mr. David Stenberg came from America to Kalgan, to engage in work for the Mongols. The following winter, he and Messrs. Larson, Swordson, and Roberts were all studying Mongolian together, with two teachers and two pupils.

After this Mr. Larson bought a Mongol tent, and pitched it each summer in Hara Oso, near to Boyinto's home. To this the Mongols had no objection. Miss Mary Rodgers, a missionary in Peking, became his most valuable helpmeet, and their home in the Upper City of Kalgan in the winter and in Hara Oso in the summer was the resort of their many friends—Swedes, Americans, Mongols, and Chinese. Hither came Mr. Suber, Mr. and Mrs. Helleberg, the Misses Clara and Hilda Anderson, Miss Hannah Lund and others, to study the Mongolian language, and it seemed as if Mr. Gilmour's prayers were being answered, and the day of Mongolia's redemption was drawing nigh.

The only dictionary of Mongolian words that could be obtained was Schmidt's, which gave the meanings in German and Russian. With a great amount of labour, Mr. and Mrs. Larson translated the whole book into English and Swedish, so as to make it more helpful to the missionaries.

Then came the terrible Boxer Uprising. Mr. Stenberg had obtained a good mission station in Southern Mongolia at Patzupulung, fourteen days' journey west of Kalgan. A Mongol woman named Halahan, who was brought there in a wretched filthy condition, so sick that her life was despaired of, had been nursed and loved back to life and health by the missionary sisters, and had been taught the love of God. There were then at that place the Misses Anderson, Miss Hannah Lund, Mr. Stenberg, and one or two other missionary gentlemen. Halahan was urged by the missionaries to leave them and escape, but would not do so, and with them won a martyr's crown. Messrs. Friedstrom and Suber, who had spent the winter among the Northern Mongols at Uliassutai, went southward across the desert of Gobi to the place where their friends had suffered; there Mr. Suber was put to death, and Mr. Friedstrom barely escaped, and, after extreme peril and suffering, reached Urga and Siberia. Mr. and Mrs. Larson and their two children, with a large company of Swedish and American missionaries, also fled to the north, and, in the kind providence of God, reached Urga and Kiachta. Mr. Larson was the captain of the caravan, and his ability to speak the Mongolian language, and to arrange all matters of business, together with his courage and his known skill with his rifle, were a means of salvation to all his comrades. The story of this journey is given in detail in *A Flight for Life* and *An Inside View of Mongolia*, published by the Pilgrim Press, Boston, Mass., U.S.A.

In the Uprising, the Mongolian Dictionary in English and Swedish, and a Vocabulary of 3000 Mongolian words with English and Chinese equivalents, prepared by Mr. Roberts, were destroyed.

In 1901 Mr. Larson and Mr. Roberts were again in Kalgan, rebuilding their homes, and preparing for work for the natives on both sides of the Great Wall. Mr. and Mrs. Friedstrom came from America, and spent a happy year in the same city, the latter studying the Mongolian language, and her husband arranging for the reopening of Mr. Stenberg's station at Patzupulung. Thither they both went in the autumn of 1903. Mr. Larson pitched his tents at Tabol, 85 miles from Kalgan, on the Urga road, and made many long journeys in Mongolia in the service of the British and Foreign Bible Society.

Boyinto of Hara Oso, when invited to escape from the Boxers with the missionaries, refused to do so, saying, "Then what would become of my family?" Let us honour him for this brave word and act. He survived that crisis, but was thought to have begun smoking opium, and has passed away to his award before the righteous Judge. It is not necessary to conceal the fact that some of the missionaries do not take as favourable a view of his life as that given here.

Mr. and Mrs. Sprague and Mr. and Mrs. Larson are still in Kalgan, labouring for both Mongols and Chinese. Mr. and Mrs. Magnusson and other missionaries have gone to help Mr. Friedstrom, so that now their number is eight, the same as before the massacres of 1900. They all deserve our utmost sympathy and prayers.

From the above is seen the importance of Kalgan as a place from which to enter and evangelise Mongolia. The missionaries, seeking to save China's multitudes, never have forgotten the less civilised tribes of the north. The city is hallowed by the footsteps of Gilmour and Stenberg. The Pass, opened through the mountains by the Lord himself, enables the heralds of salvation to cross a very rough border and ascend the great plateau. The Mongols are hospitable to new-comers, if not to new ideas. Their men of letters can be hired to teach in Kalgan. This is the natural gate to Mongolia, the place to study the language, and to purchase the requisite outfit for travelling in the interior. The missionaries living there are always glad to help those who may come, in preparing to serve Christ in the great North-West. If Mongolia had as many missionaries as China in proportion to its population, there should be twenty instead of ten. The field is difficult, the task is arduous. Workers of heroic courage are needed. Let us hope that many may enter through this "Open Door."

"A SURVEY of the world and its various races in successive ages leads one to infer that God has some plan of national character, and that one nation exhibits the development of one trait, while another race gives prominence to another, and subordinates the first. Thus the Egyptian people were eminently a priestly race, devoted to science and occult lore; the Greeks developed the imaginative powers, excelling in the fine arts; the Romans were warlike, and the embodiment of force and law; the Babylonians and Persians magnificent, like the head of gold in Daniel's vision; the Arabs predacious, volatile, and imaginative; the Turks stolid, bigoted, and impassible; the Hindus are contemplative, religious, and metaphysical; the Chinese industrious, peaceful, literary, atheistic, and self-contained. The same religion and constant intercommunication among European nations has assimilated them more than these other races could ever have become; but everyone knows the national peculiarities of the Spaniards, Italians, French, English, etc., and how they are maintained, notwithstanding the motives to imitation and coalescence. The comparison of national character and civilisation, with the view of ascertaining such a plan, is a subject worthy the profound study of any scholar, and one which would offer new views of the human race. The Chinese would be found to have attained, it is believed, a higher position in general security of life and property, and in the arts of domestic life and comfort among the mass, and a greater degree of general literary intelligence, than any other heathen or Mohammedan nation that ever existed, or indeed than some now calling themselves Christian, as Abyssinia. They have, however, probably done all they can do, reached as high a point as they can without the Gospel; and its introduction, with its attendant influences, will ere long change their political and social system. The rise and progress of this revolution among so mighty a mass of human beings will form one of the most interesting parts of the history of the world during the nineteenth century, and solve the problem whether it be possible to elevate a race without the intermediate steps of disorganisation and reconstruction."

WELLS-WILLIAMS, *The Middle Kingdom.*

THE BIBLE IN THE CHINESE EMPIRE

THE MISSIONARY AS STUDENT AND TRANSLATOR

"To a student fresh knowledge is always sweet: to a linguist a new word is always musical; . . . but to a missionary, as he consciously surmounts the difficulties of a heathen tongue, all the pleasures of gain, of improvement, and of learning, are fused into one feeling of ardent happiness. His acquirements are not hailed by the noisy admiration of the crowd, nor by the stately approval of academic tribunals; but they are hailed by the warm voice of the angel who hath the everlasting Gospel to preach. In gaining every additional word, or phrase, or idiom, he grows richer; and seems to draw nigher to the ascending Redeemer, that he may hear again His last command, that command which is at once the missionary's warrant and the world's hope. In conquering every difficulty, he uncoils golden wires; and, in securing each new word, sets another string necessary to complete the tones of the harp on which, before the heathen, he will celebrate Him who loved him and washed him from his sins in His own blood."

. . . . .

"I cannot utter, nor yet repress, the veneration with which such a boon to mankind inspires me. He that benefits his species is greater than he that pleases or astounds them. But to be the benefactor of millions, and that to the end of time, is a dignity conferred on few. Let others pay their honours where they will. The profoundest reverence, the liveliest thanks I may offer to creature, shall be reserved from genius, grandeur, heroism, but cheerfully rendered to him by whose godly toil a wide-spoken tongue is first made to utter the words whereby my Redeemer may be known, my fellow-sinners may be saved. The deed is too vast for the chronicles of earth, too pure for the praise of men. Every letter of its record will be a regenerated soul, every stone of its testimonial a redeemed family, every note of its pæan an angel's joy. He who can pursue the sunbeams, and trace, without one omission, every lineament of beauty they pencil on tree, and flower, and living thing, may tell the blessings that accrue when the light of life is flung on the pathway of millions, whom the darkness bewildered and destroyed."

William Arthur, *A Mission to the Mysore.*

THE BIBLE IN THE CHINESE EMPIRE

By the Editor.

In nothing are Protestant Missions more distinguished from Roman Catholic Missions than in the endeavour to give the Word of God to the peoples of the earth in their own languages. The desire of every Protestant missionary is that the miracle of Pentecost may be repeated, not only in the Word of Life being preached, but also printed, so that every man may both hear and read it in his mother tongue.

In the giving of the Bible to the Chinese in their own languages there have been special difficulties to face, but special advantages and reasons for so doing. As to the difficulties, while the spoken language is, for all general purposes, not beyond the power of a man with average ability to acquire, there is probably no written language in the world which has been more elaborated and which presents greater linguistic problems. For many centuries essay-writing has been the basis of the Chinese educational system and the goal of every literary aspirant, with the result that a fastidiousness and punctiliousness of style has been cultivated to an extent almost inconceivable by the Western mind.

"To acquire Chinese," wrote the Rev. Wm. Milne, the devoted colleague of Dr. Morrison, "is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." Seeing that not many such prodigies are given to the Mission field, it is no wonder that, at one time, the translation of the Bible into Chinese was seriously regarded as impossible.

Another great difficulty which the translators have had to face has long been known as the "Term" question—a controversy which has called forth not only contradictory Papal decrees, but has seriously divided Protestant missionaries so far as translation work is concerned. The question has been as to what Chinese "Terms" should be employed for the translation of the words "God" and "Holy Spirit." One modern illustration may be given to show the complexity of this subject. In February 1901 a series of articles intended to advocate one "Term"—a term not generally adopted—began to appear in *The Chinese Recorder* from the pen of a well-known missionary. This series continued month by month until August 1902, and even then the writer called it an unfinished study, although during a period of twenty years he had collated and indexed more than thirteen thousand illustrations from Chinese literature to prove his point.[1]

But even with the Bible translated, another problem, peculiar to the Chinese language, has had to be faced before the Bible could be satisfactorily printed. The old-fashioned method employed by the Chinese, of cutting wooden blocks from which to print, was altogether inadequate for the printing of the large editions of the Scriptures necessary for circulation among the millions of China. It soon became evident that the only really satisfactory method was to employ movable type; but how that was to be done with a language which had thousands of different characters, for long baffled the most skilful typographers.

For each of the thousands of different characters employed, a separate matrix had to be cut; and even when that was done, it was necessary to carefully examine the frequency with which each character recurred, before the type could be cast, some characters being used thousands of times in the Bible and others only once or twice. This problem was most carefully studied both in China and in Paris, and at last successfully solved. To illustrate this point, it may be mentioned that a Paris firm cut three separate series of matrices: one for printing the works of Confucius, which had three thousand different characters; one for printing the Bible, which had four thousand different characters; and a third for printing a small Chinese dictionary; for which purposes nine thousand matrices were cut, by the combination of which it was possible to form other characters.

---

[1] It is hoped that an important step towards the settlement of this question will be taken at the Shanghai Missionary Conference, 1907.

But although these difficulties were very real and probably unparalleled in the history of Bible translation and publishing work, there have not been wanting more comforting and encouraging aspects to this great undertaking. It is a cause for profound thankfulness that the four hundred millions of China can be reached by a comparatively small number of languages. In the British and Foreign Bible Society's table of the versions, in which that Society has published or assisted in publishing the Scriptures, there are more versions under the heading of " New Hebrides" than there are under the heading of " China." Instead of Chinese being broken up into an innumerable number of languages and dialects, Mandarin is the spoken language of a greater number of people than is the case with any other language in the world. While English is spoken by about one hundred and fifteen millions of people, Mandarin is certainly spoken by about twice as many.

With the classical language understood by all the scholars of the Empire, and the Mandarin colloquial spoken by about two-thirds of the entire population, it will be readily seen that although the task of translating and publishing the Word of God was far from easy, there were tremendous advantages to stimulate and encourage those who toiled at it. It may also be mentioned that there was a special encouragement in seeking to give the printed page to a people who have for centuries placed so high an estimate upon literature.

The life-story of the great translators of the Bible into Chinese would be a grand theme and one of surpassing interest, but unfortunately that cannot be attempted here. Reference may, however, be made to two: to Dr. Morrison, the founder of Protestant Missions in China and pioneer translator; and to Bishop Schereschewsky, the most recent of that great army to pass to his reward. Who can exaggerate the stupendous task undertaken by Dr. Morrison? who can estimate the almost overwhelming discouragements among which he laboured? facing alone one of the most Herculean of undertakings ever dared by man, and that under conditions the most depressing and heart-breaking. Or who can contemplate the indomitable courage and pertinacity of purpose of Bishop Schereschewsky, paralysed in every limb, and with his powers of speech partly gone, sitting for nearly twenty-five years in the same chair, slowly and painfully typing out with two fingers his Mandarin translation of the Old Testament and Easy Wen-li translation of the whole Bible, without being stirred to the very depths by the sight of such a heroic struggle?

Behind all this patient and exacting toil, the generous and loving assistance of the three great Bible Societies of the world, with their unifying and helpful support, must not be forgotten. While the missionary societies have found and often trained the men, the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland have in most cases exercised a wise control and supplied the funds necessary for these great undertakings.

To-day one of the most hopeful signs of missionary activity in China is the rapid and increasing circulation of the Bible. Up to 1853, the Jubilee of the British and Foreign Bible Society, the total circulation of the Scriptures in that land had probably not exceeded one hundred and fifty thousand copies, while twenty-five years later the circulation had only risen to somewhere about one hundred thousand per annum. In contrast to this the circulation of the last few years has run up to millions, the total circulation of the Scriptures in China during 1905 amounting to more than two and a half millions. The actual figures are as follows:—

The British and Foreign Bible Society . .	1,219,048	copies.
The National Bible Society of Scotland .	907,274	„
The American Bible Society	537,304	„
Giving a grand total for the year of . .	2,663,626	„

Although no grand totals of the circulation of the Scriptures from the commencement are given by the American and Scottish Bible Societies, yet, judging by the grand totals given by the British and Foreign Bible Society up to the end of 1905, it is probable that fully twenty million Scriptures will have been put into circulation in China before the centenary of Dr. Morrison's arrival in that land has been reached. Could he, in the midst of his lonely and exacting toil, have foreseen such a consummation within one hundred years, how greatly would his heart have been cheered!

The brief story of the various versions of the Bible in the languages of the Chinese Empire are given in the following pages. These have been arranged in the same order as the list given below, which is neither chronological nor alphabetical, but only a somewhat rough grouping according to the importance of each version.

The history of each has been prepared from documents—upon which the British and Foreign Bible Society has evidently spent great labour—most generously placed at the disposal of the present writer.

[TABLE

TABLE OF VERSIONS IN WHICH THE SCRIPTURES HAVE BEEN PRINTED IN THE LANGUAGES OF THE CHINESE EMPIRE

The literary, High Wen-li.
The literary, Easy Wen-li.
Northern Mandarin, Peking.
Southern Mandarin, Nanking.
The Cantonese Version.
The Shanghai Version.
The Hakka Version.
The Foochow Version.
The Ningpo Version.
The Swatow Version.
The Amoy Version.
The Soochow Version.
The Wenchow Version.
The Taichow Version.
The Hangchow Version.
The Hinghwa Version.
The Kienning Version.
The Kienyang Version.
The Shantung Mandarin.
The Kinhwa Version.
The Sankiang Version.
The Shaowu Version.
The Chungchia Version.
The Hainan Version.

The Mongolian Versions.
The Tibetan Versions.
The Manchu Version.

THE HIGH WEN-LI VERSION [1]

Wen-li, or "Literary-style," as the term signifies, is the Chinese classical language, which, though it has a basal similarity to the Mandarin or spoken language, is yet very distinct. The High Wen-li is that style which strictly adheres to the standard of the "Four Books" and "Five Classics"; while the Easy Wen-li is a medium between the High Wen-li and the Mandarin or spoken language. Wen-li is not a spoken language, but one which appeals to the mind, even with the Chinese themselves, more through the eye than the ear. Owing, however, to the frequency with which the Chinese flavour their speech with quotations from their classics, many of the classical terms are fairly well understood, even in speech, by the more educated classes.

High Wen-li may be said to occupy in China a place not dissimilar to that held by Latin in the middle ages. While differing from the colloquial, it is understood by all the literati and is the only style allowed in examinations.

---

[1] The British and Foreign Bible Society's documents, upon which this section is based, have been by that Society compared with the British Museum Catalogue, with the Bible Society's editorial correspondence, minutes, and Historical Catalogue, and with the reports of the American and Scottish Bible Societies, with the Chinese Recorder, Wylie's Memorials, and have been revised by the Rev. G. H. Bondfield, their Agent in China, by Bishop Moule of Mid-China, while the late Dr. Edkins was also consulted.

Early Nestorian Translations

The Nestorians are the first missionaries of whom actual records exist concerning Mission work in China. They probably reached China as early as A.D. 505, and the Nestorian Tablet, discovered in A.D. 1625, tells of the arrival of a party of priests at Changan, the present Sian Fu, in A.D. 635. Upon this famous tablet there are several allusions to the Scriptures. In one place it says, "The Sacred Books were translated in the Imperial Library," while in the ode at the end it adds, "The Scriptures were translated and Churches were built." From a general comparison of the passages it is probable that this must refer to at least all the New Testament.

As the art of printing was not generally known in China at that time, in fact, not until nearly three hundred years later, by which time the Nestorian Churches were in the decline, no portion of this translation has been preserved so far as is known. From an ancient Arabic account of the travels of two Arabs in China in A.D. 851 and 878 respectively, and other evidences, it would appear none the less that there was a clear knowledge of the Scriptures at a date long subsequent to the Nestorian translations.

In further confirmation of this is the testimony of John de Plano Carpini, who was sent by Pope Innocent IV. to the Mongolian Court in A.D. 1245. In his report he says: "The men of Ki-tai (China) spoken of above are pagans, having a kind of written character, and, as it is said, the Old and New Testament." It is generally thought that this must refer to the Nestorian translation made in the reign of Tai-tsong, A.D. 627-650.

Early Roman Catholic Translations

Concerning Roman Catholic translations, Mr. Wylie, the well-known Sinologue, says, in an essay on the "Bible in China" delivered in 1868: "Up to the commencement of the present century no versions of the Scriptures had been published, as far as our information goes; and if translations existed, they were confined to private hands and not available to the people at large."

Dealing in detail with the scattered references to such works, he states that " the most ample translation that has appeared in print from that source is by Emanuel Diaz, a Portuguese missionary, finished in A.D. 1636, being a version of the Gospels with the portions of other parts of Holy Scripture," with commentaries, etc.

In the seventeenth century a translation of the Bible was proposed, but Father de la Chaize, the Confessor of Louis XIV. of France, said of this: " As for the complete version of the Bible, there are such weighty reasons why it should not be given to the public, that it would be rash imprudence to make use of it." Also Dr. J. F. Gemelli Careri, " who visited Peking in 1696 and was in the confidence of the missionaries, plainly speaks of the European missionaries having translated the works of St. Thomas and also the Holy Scriptures."

The New Testament in Chinese was also in use in Father Ripa's College at Naples, founded by him in 1732 with Papal sanction. It was from this college that Sir George Staunton engaged two Chinese interpreters to accompany Lord Macartney's embassy to China in 1792. Dr. Morrison also, when engaged in his translation work, heard, both from the Roman Catholic missionaries and converts, of copies of the Scriptures being in Chinese; and the translation of the Gospels which he obtained from one of them, together with the manuscript (Sloan, 3599) in the British Museum, which he copied out before going to China, all prove that considerable translation must have been done although it was not published and circulated. In the " library of the Propaganda at Rome there is a translation of the New Testament into Chinese, in seven volumes."

Protestant Translations

The earliest Protestant translation was that connected with the name of Marshman of Serampore, that great centre of translation work. In the providence of God, it happened that a young Armenian named Johannes Lassar, who had been born at Macao, was from childhood acquainted with the Chinese language. This man was privately engaged by the Revs. David Brown and Claudius Buchanan at Calcutta to undertake a Chinese translation of the Bible. Commencing his translation from the Armenian version in 1805, it was subsequently arranged with Joshua Marshman that he should live at Serampore and teach Chinese, and Marshman himself became one of his pupils.

In 1807 a manuscript copy of the Gospel according to Matthew was sent to the Archbishop of Canterbury for the Lambeth Library, while by 1810 a tentative edition of Matthew and Mark were published. In 1816 a translation of the New Testament—the first edition being minus Luke and Acts—was printed from movable metal type, a copy of the British Museum manuscript and Dr. Morrison's translation being used in the preparation of the Epistles, so that uniformity of nomenclature might be secured. The Old Testament was completed by 1822, and with a revised New Testament the first edition of the whole Bible in Chinese was issued. At the annual meeting of the British and Foreign Bible Society in May 1823, Mr. John Marshman, the eldest son of Dr. Marshman, presented a complete copy, all printed with movable metal type.

Through the influence of a pamphlet published by Dr. William Moseley, and through the representations of Joseph Hardcastle, the Treasurer of the London Missionary Society, that Society, when sending out Dr. Morrison, laid upon him the burden of translating the Bible into the Chinese language. Dr. Morrison reached Canton in 1807, but before sailing he had studied Chinese for some time with a Chinese named Yong Sam-tak, and had also made a copy of the British Museum manuscript mentioned above. This manuscript contained a Harmony of the Gospels, all the Pauline Epistles, and the first chapter of the Epistle to the Hebrews.

Such rapid progress did Dr. Morrison make that in 1810 his revision of the British Museum manuscript of the Acts was printed and circulated, but so great was the risk of such an undertaking that the printer pasted a false label on the cover for fear of detection and punishment. Although the famous Imperial edict against Christianity was issued by the Chinese Government soon after Dr. Morrison had published his translation of the Gospel according to Luke, he none the less pressed forward, so that the whole of the New Testament was printed by January 11, 1814. This was the first complete New Testament ever printed in Chinese.

In the translation of the Old Testament the work was divided between Morrison and Milne, the latter of whom had reached China in 1813. On November 25, 1819, the first draft was finished, and after a careful revision was published at Malacca in 1823, Dr. Milne, however, having died the previous year. This work was in twenty-one volumes, and was placed by Dr. Morrison himself—who had come home on his first furlough—on the British and Foreign Bible Society's table at the annual meeting in 1824. Towards the expenses of this great undertaking the British and Foreign Bible Society had contributed more than £10,000, in addition to what they had given towards Dr. Marshman's version.

Upon the basis of Dr. Morrison's work fresh translations or revisions were undertaken by Dr. Morrison's son, Dr. Medhurst, Dr. Gutzlaff, and Dr. Bridgman. After Dr. Medhurst's final revision of the New Testament in England, it was printed by lithography in Batavia in 1837, while to Dr. Gutzlaff fell the revision of the Old Testament. Of this work, after Dr. Gutzlaff had again revised the New Testament, more than ten editions were published from time to time. The chief interest of this version by Gutzlaff is that it was the one republished by the Taiping rebels, the words "A new edition issued by the Celestial dynasty of Taiping in the third year of his reign" (1853) appearing on the title-page, while each book was emblazoned with the Imperial Arms.

After the conclusion of the war with China in 1841-42 and the signing of the Treaty of Nanking, a meeting of the British and American missionaries took place at Hongkong in 1843, when it was decided to revise the New Testament. The work was apportioned to various missionaries, and delegates were appointed to finally revise the whole. These delegates were Dr. Medhurst, Bishop Boone, Rev. W. M. Lowrie, Rev. J. Stronach, and the Rev. E. C. Bridgman. Mr. Lowrie being shortly afterwards murdered by pirates, the Rev. W. C. Milne was appointed to succeed him. Bishop Boone did not attend any meetings of the committee after the first chapter of Matthew had been translated.

Now broke afresh the great "Term" controversy—a controversy which had already called forth several mutually contradictory papal decrees in the seventeenth and eighteenth centuries. The issue of this controversy was that the words "God" and "Spirit" were left untranslated and the four Gospels were printed at Shanghai in 1850, and the whole New Testament in 1852.

Upon the work of the Old Testament a division took place and two separate versions were prepared. These were:

1. The version prepared by Messrs. Medhurst, Stronach, and Milne, all London Missionary Society men. This was published at the British and Foreign Bible Society's expense in 1854, and in the following year the whole version known as "The Delegates' Version" was issued.

2. The other version was that prepared by Bridgman and Culbertson, assisted by Bishop Boone and others. The New Testament was issued in 1859, and the Old Testament in 1862-63. These were published by the American Bible Society, the word "Shen" being used for God and "Sheng-

ling" for Spirit, these being generally preferred by the American missionaries.

In 1872 a committee was appointed to conserve the text of the "Delegates' Version." Among this committee were Bishop Moule of Mid-China, Dr. Griffith John, Dr. Edkins, and the Rev. C. Hartwell.

For many years the Baptists had used Marshman's version, and in 1839 the Rev. Josiah Goddard was sent out by the American Board to make a new translation. The New Testament was completed by 1853 and the whole Bible by 1868, although Dr. Goddard had died meanwhile. This work was subsequently revised more than once and references were added.

In 1864 the Russian Ecclesiastical Mission in Peking published an edition of the New Testament, the words "Tien-Chu" being employed for God. This was the work of Bishop Gowry.

At the General Missionary Conference of 1890 a great step was taken which far exceeded the expectations of the majority if not of all. It was decided to publish a Union Version in High Wen-li, and the original Translation Committee appointed was composed of Dr. J. Chalmers, Dr. J. Edkins, Dr. John Wherry, Dr. D. Z. Sheffield, and Mr. Martin Schaub. The first two of these were English missionaries of the London Missionary Society, and the second two American missionaries of the American Presbyterian and American Board respectively, while the last named was of the Basel Mission. It was thus hoped to obtain a version equally acceptable to all, and the expenses of this work were to be equally shared by the three great Bible Societies—the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland.

The instructions given to the committee were to make a new translation of the Old Testament, "using the Medhurst and Stronach and the Bridgman and Culbertson versions wherever available"; while for the New Testament the "Delegates' Version" was to be the basis, Bridgman and Culbertson and Goddard's versions also being employed. The translation was to be made from the original texts underlying the English Revised Version, with the privilege of deviations therefrom in accordance with the Authorised Version. This work is still in progress, although three members of the original Translation Committee have been removed by death, the Rev. T. W. Pearce and Rev. Ll. Lloyd having been elected to fill the place of two of these.

Before closing this article, mention should be made of an edition of the four Gospels issued by the Roman Catholics from their Hongkong press in 1892-93. It contains the official sanction of the Roman Catholic Bishop of Canton and a dedication to the Virgin Mary.

A translation of the Acts in 1887 and of the New Testament in 1897, made by C. P. Laurent, Ly. S.J., was printed near Sicawei[1] (Shanghai). The Roman Catholics have also published several summaries of the Old Testament and Liturgical Gospels.

EASY WEN-LI VERSION[2]

Easy Wen-li is a language with the archaic words and allusive phrases of High Wen-li omitted. It is generally employed by the Chinese for the popular literature and newspapers.

The need for a version in a literary style which was less stiff than the High Wen-li led the survivors of the Peking Mandarin Committee to undertake such a work on the basis of their Mandarin Version. The scheme, though generally approved by the missionary body in 1880, was delayed, the Psalms only being published as part of the liturgy in 1882. Subsequently Bishop Burdon and Dr. Blodget commenced work on the New Testament, which was published in 1889.

---

[1] Sicawei is literally Sü-Kia-wei, that is, the hamlet of the family Sü. This Sü is the famous Paul Sü who so greatly assisted the early Jesuit missionaries at Peking. His wife, named Candida, was actually deified and is now worshipped at Shanghai.

[2] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with the British Museum's Catalogue, with their own Society's Historical Catalogue. They have also been revised by Dr. J. C. Gibson, Dr. Griffith John, and the Rev. G. H. Bondfield.

In the meantime (1882) the Rev. (Dr.) Griffith John began a similar work, translating from the Textus Receptus, and following largely the Pekin Mandarin and Delegates' High Wen-li Version. The New Testament was published in 1885, the expenses of this work being borne by the National Bible Society of Scotland. A revised edition of this appeared in 1889, the translation of the Old Testament being completed as far as the Song of Solomon. Parts of the Old Testament have been published, and the four Gospels, with explanatory notes, by the Scottish Bible Society.

At the General Missionary Conference in 1890, a Union Version of the Easy Wen-li was determined upon, the expenses of this, as with the other union versions, to be equally shared by the three Bible Societies. The instructions here were the same as with the High Wen-li and Mandarin Versions.

The translators selected were Bishop J. S. Burdon, Dr. H. Blodget, Dr. R. H. Graves, Dr. J. C. Gibson, and Rev. I. Genähr. Dr. Blodget, at his retirement, was succeeded by Dr. J. W. Davis.

By 1900 the committee had published tentative editions, in parts, of the whole New Testament, and, but for the crisis of that year, these would have been submitted to the General Conference. As that Conference was delayed till 1907, the whole work has been meantime re-examined and corrected no less than three times, the results of which now wait the completion of the other Union Versions, that all may be harmonised together.

Meantime Bishop Schereschewsky, while in the United

States of America, completed a translation of the Old Testament into Easy Wen-li, but finding that the style was higher than either Bishop Burdon's and Dr. Blodget's earlier version or that by Dr. John, he undertook the New Testament, which was completed in 1895. The New Testament was printed in Japan in 1898, with approved notes, and subsequently, after a complete revision, the whole Bible was published in one volume in 1902, at the cost of the American Bible Society.

NORTHERN OR PEKING MANDARIN[1]

Mandarin, or "Kuan-hua," as its name signifies, is that language spoken by the Mandarin or official class. It is not, however, limited to them, but is spoken, with provincial variations of pronunciation, by about three-fourths of the total population of China proper. If the three coast provinces lying to the south-east be excepted, it may be said to be well understood all over China.

The earliest Mandarin version known is one made by Father C. P. Louis de Poirot, of the Jesuit Mission (1735-1814), who, according to Poucher's *Biblica*, was an "interpreter to the court at Peking from 1745 onward, and translated the greater part of the Old Testament into Mandarin and Tartar." This translation is now in the Jesuit College at Sicawei near Shanghai.

Soon after the opening of Peking, which event followed the war of 1860, the northern missionaries began to feel their need of a Mandarin version, and opened up correspondence upon the matter. Early in 1864, Rev. Dr. Edkins, who had been privately working at this task, joined with the Rev. (Dr.) W. A. P. Martin, the Rev. (Bishop) J. J.

---

[1] The British and Foreign Bible Society's documents upon which this section has been based have been by that Society compared with their own editorial correspondence and minutes, with their Historical Catalogue, with the British Museum Catalogue, with the American and Scottish Bible Societies' Reports, and have been revised in part or in the whole by the late Dr. Edkins, Dr. Griffith John, and the Rev. G. H. Bondfield.

Schereschewsky, the Rev. (Bishop) J. S. Burdon, and Rev. Dr. H. Blodget in the preparation of a revision of Dr. Medhurst's Southern Mandarin translation.

The results of their labours give plain evidence of the perplexing "Term" controversy, for in 1864-65 the Gospels and Acts were published by the American Bible Society, using those terms approved of by the American missionaries. The Acts were also published with the Roman Catholic term "Tien-Chu" so strongly advocated by Bishop Burdon, while the British and Foreign Bible Society's edition did not appear until 1866 with the other terms.

The presence of both American and European missionaries on the committee of translation led to an effort to obtain uniformity by way of compromise. Dr. Williamson proposed that the Roman Catholic terms should be adopted as he had found them widely understood, and in 1867 this was approved. Subsequently permission was also given for an edition with "Shang-ti." The edition of the New Testament with the Roman Catholic term "Tien-Chu," Heavenly Lord, was completed by 1870; the one with "Shang-ti," Supreme Ruler, being finished somewhat later the same year. Another edition with the "Chen-Shen," True Spirit, was issued by the American Bible Society at the same time.

After careful revision this work was printed in its finally revised form in 1872, the British and Foreign Bible Society issuing their edition with Shang-ti, and one for Bishop Burdon with Tien-Chu, while the American Bible Society used Chen-Shen.

The translation of the Old Testament had been entrusted to Bishop Schereschewsky, who, being a Jew by birth and education, was specially fitted for that task. While portions of his work were published as he progressed, the whole Old Testament was printed in December 1874 and published early the next year, the term "Tien-Chu" being employed. With the permission of the American Bible Society, the British and Foreign Bible Society in 1878 published an edition of the whole Bible, the Old Testament being by Bishop Schereschewsky and the New Testament by the Peking Committee. In the following year the National Bible Society of Scotland published an edition of the New Testament with subject headings and maps, while in 1885 the American Bible Society issued an edition of the New Testament as a diglot with English. In 1897 the British and Foreign Bible Society published an edition of the New Testament with references, the references being prepared by Messrs. Evans and Beynon, the latter of whom with his family was martyred in 1900 at Taiyuan Fu.

As the Peking Mandarin Version treated of above had colloquialisms, Dr. Griffith John was approached with a view to his preparing a revised Mandarin version. Various difficulties arose concerning the proposals made by the two Bible Societies of Great Britain, and finally Dr. John proceeded with the work along his own lines, the Scottish Bible Society publishing his New Testament in 1889 and also part of his Old Testament. It was upon the completion of this task that the Edinburgh University conferred upon Mr. John the Honorary title of D.D. In 1893 Dr. John's New Testament was issued with references, these being the work of his son-in-law, the Rev. C. G. Sparham, following the basis of the English Bible (Oxford).

At the General Missionary Conference of 1890, as with High and Easy Wen-li, it was decided to have a Union Mandarin Version, and the following translators were appointed: Dr. C. W. Mateer as Chairman, Dr. J. L. Nevius, Dr. H. Blodget, the Rev. George Owen, Dr. J. R. Hykes, and the Rev. T. Bramfit. The changes made in these committees by death and other causes are quite kaleidoscopic, so that to-day the committee is composed as follows: Dr. Mateer, Dr. Goodrich, Rev. George Owen, Rev. F. W. Baller, and Rev. Spencer Lewis.

While each member proceeded with his work, it was not until 1898 that the translators were able to meet in committee. By 1905 the four Gospels, the Acts, Colossians to

2 Thessalonians, and 1 Timothy to Revelation had been issued tentatively.

Meanwhile Bishop Schereschewsky having revised his Old Testament, the whole Bible was printed at Yokohama in 1899 by the British and Foreign Bible Society, the New Testament being, of course, the earlier Peking Committee Version.

Romanised Editions

In 1869 the China Inland Mission published at Chinkiang an edition of the four Gospels and Acts in Romanised, which was followed by the Epistle to the Romans and other Epistles in 1870. This was the work of Mrs. Hudson Taylor, wife of the Rev. J. Hudson Taylor. Subsequently the whole of the New Testament was finished and revised by the Rev. William Cooper of the China Inland Mission, references being added. At the request of the China Inland Mission this was published in London by the British and Foreign Bible Society in 1888 under Mr. Cooper's care.

An edition of St. John's Gospel according to Sir Thomas Wade's system of Romanisation was transliterated by Mrs. R. Lowrie and published by the American Bible Society in 1895. Another system known as "Murray's Numeral System" has also been employed. The four Gospels, the Acts, and some of the Epistles were published in 1896, the basis of the transliteration being Dr. John's version.

In 1904 a beginning was made in what is known as "The Standard System" of Romanisation. The Gospels of Matthew, Mark, and Luke were published in 1905 by the British and Foreign Bible Society, the text for these being that of the Peking Committee.

SOUTHERN OR NANKING MANDARIN[1]

Peking and Nanking, as at various times the capital of China, may be said—as Paris does to French—to give the standard of Northern and Southern Mandarin respectively.

---

[1] The British and Foreign Bible Society's notes upon which this section is based have been by that Society compared with the British Museum Catalogue and with the editorial correspondence and minutes and Historical Catalogue of the Bible Society.

As soon as the Delegates' High Wen-li Version was completed, Dr. Medhurst and the Rev. J. Stronach made arrangements for a translation of the New Testament into the Mandarin colloquial as spoken at Nanking. The first draft of this work was entrusted to a young Chinese scholar who simply translated from the Delegates' Version. A tentative edition was printed at the expense of the British and Foreign Bible Society in 1856 or 1857, but though other editions were called for, it was not successful and was displaced by the Peking Mandarin translation.

It should be mentioned that in 1870 or 1871 Miss L. Degraz of the China Inland Mission, who was assisting Mr. Hudson Taylor, prepared a Romanised edition of the four Gospels based upon this Nanking version, which Romanised books were published by the China Inland Mission.

THE CANTONESE VERSION[1]

Cantonese is the chief language of the province of Kwangtung and Eastern Kwangsi. It is spoken by about fifteen to twenty millions of people. Cantonese is akin to the ancient language of China, spoken about three thousand years ago. Modern Mandarin is probably the old Chinese modified by the immense admixture of Tartar and Tibetan blood during the period A.D. 300-900.

The story of the Cantonese Version is not a little complicated, and to give all the details would be to weary the reader with what is a perfect mosaic of translators and portions undertaken by each. The broad outlines are therefore only attempted. The story really divides itself into two parts—private and united efforts. The best acknowledgment of those who took a leading part in what was accomplished will be to give their names together without troubling the general reader with particulars of each subdivision. They were the Revs. G. F. Preston, George Piercy, A. Krolczyk, J. Nacken, H. V. Noyes, A. Happer, B. C. Henry, R. H. Graves, A. B. Hutchinson, and Bishop J. S. Burdon.

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with their own editorial correspondence and minutes, with the American Bible Society's Reports, with the British Museum Catalogue, while they have been read and corrected by Dr. H. V. Noyes, Dr. R. H. Graves, Rev. G. Piercy, and Rev. G. H. Bondfield.

The first united effort commenced in 1868, previous to which time the Gospels according to Matthew, Luke, John, and an abbreviated Harmony of the Gospels had been prepared by several different missionaries, which books had been published by either the American or British Bible Societies. In 1868, however, three local committees were formed and the work of translation divided among the missionaries, the Revs. George Piercy, C. F. Preston, and A. Krolczyk being appointed as delegates to revise the whole. The Textus Receptus was taken as the basis for this translation, and the dialect as spoken in the city of Canton itself as the standard for the language. In 1871, the first portions—Luke and Colossians—were published by the British and Foreign Bible Society, while Mark and the Acts followed in the next year.

The chief private effort was the publishing by the Rev. George Piercy of the ten Epistles, Galatians to Philemon, in which edition, however, the Colossians mentioned above was included.

In 1873 the Union Version of Matthew and John was published, so that it was now possible to have the four Gospels and the Acts bound together. The terms "Shang-ti" and "Shen" had been respectively used by the British and Foreign and the American Bible Societies. This Union version of the four Gospels and Acts was almost universally approved by the American and European missionaries, but for various reasons the British and Foreign Bible Society decided not to proceed with publishing further portions. Strange as this decision may at first sight appear, the subsequent reaction in regard to this version quite justifies their policy.

In spite, however, of the decision of the British and Foreign Bible Society, publications still proceeded, and by 1877 Mr. Piercy had completed and privately published the portions from Romans to Revelation, which, with the Union Gospels and Acts, for the first time placed a whole New Testament in the hands of the Cantonese people in their own dialect.

The reaction against the Union Gospels broke out about 1879-81, when considerable dissatisfaction arose and a revision committee was appointed to go over that work again. The revised editions were published in parts from 1882 to 1884. Then, although the British and Foreign Bible Society offered to co-operate with the American Presbyterian missionaries in a Union translation of Romans to Revelation, no English missionaries felt able to spare the time to join in this task, the result being that that work when completed was published by the American Bible Society in 1886. It was published both separately and with the Union Version of the Gospels and Acts, thus making a complete Union New Testament.

It may also be mentioned that during the same year a diglot of the Gospel according to Luke had been issued, the languages being English and Cantonese.

Meanwhile both private and united work was proceeding in regard to a translation of the Old Testament, and the Pentateuch was completed by 1888. In 1890 the American Presbyterian Mission undertook the completion of the whole Bible, Mr. Noyes accepting Joshua to Esther and Dr. Henry taking the remainder, Proverbs to Malachi with Job, the Psalms having been previously translated by Dr. Graves. Upon the completion of their allotted tasks they mutually revised each other's work, and when it was approved by the Mission it was published by the American Bible Society in 1894. The whole Bible was now published in the Cantonese language.

This Bible was afterwards revised, while the Gospels and Acts were published as a diglot with English.

With the exception of the 1867 edition of Luke, all the above-mentioned Scriptures had been published in the character, but in 1889 a committee of English and American missionaries was approved to deal with the question of Romanisation. For the Canton Missionary Conference parts of the New Testament were printed in one system, an earlier system having been rejected in which Mark and Luke had been printed; while for the Church Missionary Society's Leper work at Pakhoi the four Gospels and Acts, with the Old Testament as far as Psalms, had been completed in another system by 1904.

THE SHANGHAI VERSION[1]

The dialect of South Kiangsu, known as the Shanghai and Soochow dialect, is one dialect only and belongs to the Wu family. It bears a somewhat close relationship to that of Ningpo, and is spoken by about eighteen millions of people.

As early as 1847, the Rev. W. H. Medhurst published the Gospel according to St. John, and in the following year his colleague, the Rev. W. C. Milne, published the Gospel according to St. Matthew. Book continued to follow book, until in 1870 the New Testament was completed, making the first complete Shanghai colloquial New Testament. Among the translators were the Revs. (Bishop) W. J. Boone, E. W. Syles, F. Spaulding, T. M'Clatchie, C. Keith, R. Nelson, and H. Blodget.

When in 1876 a new edition of this New Testament was called for, the American Bible Society asked a committee of missionaries to revise it before republication. This committee consisted of Dr. Farnham, Mr. Roberts, Archdeacon Thomson, and Dr. J. W. Lambuth. The revision, which was practically a new translation, was published in 1881, and during the following year a finally corrected edition of this revision appeared.

---

[1] The British and Foreign Bible Society's documents upon which this section has been based have been by that Society compared with the British Museum Catalogue, with the Society's editorial correspondence, minutes, and Historical Catalogue, with the American Bible Society's Reports, with Wylie's Memorials, and have been read and corrected by Archdeacon Thomson and Dr. J. M. W. Farnham.

The next important version to notice is that by Dr. Muirhead. This was a translation of the New Testament with Wen-li notes, the whole New Testament being published by 1881.

Although Dr. Muirhead had commenced work on the Old Testament, his translation of the Psalms being published by the British and Foreign Bible Society in 1882, the American Bible Society's translation committee took up the Old Testament and made fair progress. In 1893, however, the Shanghai Vernacular Society appointed a committee consisting of both American and British missionaries to prepare a Union Bible. The Union New Testament appeared in 1897, and work was commenced on the Old Testament. After an enlargement of the committee the work was divided, some proceeding with the Old Testament and some with the revision of the New. By 1901 the first volume, which contained from Genesis to Ruth, was published, and in 1904 the second volume—1 Samuel to Job—was issued.

It should also be mentioned that the American Baptist Union had published the books from Matthew to Jude with Baptist terminology, and also that, in 1897, Father Garnier had published selections from the New Testament at Sicawei.

THE HAKKA VERSION[1]

The Hakkas, or "Strangers," are the highlanders of South China, who probably immigrated there from Kiangnan (the central provinces) during the fourteenth century. These people are now mostly found in the province of Kwangtung. "They are a manly and vigorous race, chiefly engaged in agriculture, but are better educated than those in the more crowded plains. At the same time, they are a turbulent and lawless people, and revolutionary and other secret societies flourish among them." The cradle of the great Taiping Rebellion was among this people. From a missionary point of view they are more accessible than the Cantonese. Their dialect is a mixture of old Mandarin and Cantonese, and is spoken by about fifteen millions of people.

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with their editorial correspondence and minutes, and with the British Museum Catalogue. They have also been corrected by the Rev. G. Gussman.

The Hakka dialect was not known by Europeans previous to 1845, and the Revs. T. Hamberg and R. Lechler of the Basel Mission were the first missionaries to study it thoroughly. St. Matthew's Gospel, translated by Lechler, was published by the Basel Mission at Berlin in 1860, and again in 1866—with the addition of St. Luke, based on an earlier edition printed at Hongkong in 1865—in larger type by the British and Foreign Bible Society. It was printed in the Lepsius system of Romanised. Other books followed from 1874 up to 1883, by which time the whole New Testament was completed.

Parts of this Romanised New Testament were subsequently revised and reprinted. Without giving the details of each man's work, the following were those who had the chief part in the translation: the Revs. R. Lechler, Ph. Winnes, C. Piton, G. A. Gussman, and two Chinese helpers, Kong Fat-lin and Li Shin-en.

The New Testament mentioned above was all in the Lepsius Romanised system, but by 1883 the whole of the New Testament was also published in the character, the British and Foreign Bible Society bearing the expense. Subsequently a revision of this New Testament was undertaken and completed early in 1904. This revision was carried through by the Rev. A. Nagel, assisted by the Revs. G. A. Gussman and W. Ebert, all of the Basel Mission.

Meanwhile, however, in 1885, the British and Foreign Bible Society had promised to bear the expense of the production of the Old Testament in character. Of this work, Genesis and Exodus were translated by the Rev. C. Piton, and published in 1886.

THE FOOCHOW VERSION[1]

The Foochow colloquial is one of the dialects of the province of Fukien, and is spoken by about eight millions of people. It is also understood in some of the adjoining districts, where the dialects differ but little.

In the brief story of the Foochow Version three missionary Societies are especially concerned—the Church Missionary Society, the American Board, and the Methodist Episcopal Mission. In the early days members of these three Missions were separately engaged in translation work. The first step toward union was made in 1864, when the two American Missions commenced to co-operate; and the second step in union was taken in 1874, when the Church Missionary Society united with them; the final step being in 1887, when the British and Foreign and the American Bible Societies agreed to share the expenses of the joint work.

The first-fruits of translation work appeared as early as 1852, when the Rev. W. Welton's (C.M.S.) translation of St. Mark and the Rev. M. C. White's (M.E.M.) edition of St. Matthew were issued from the press. In the following year the Rev. C. C. Baldwin (A.B.C.F.M.), with his colleague, published Matthew, Mark, and Luke. Other portions followed, so that by 1856 two complete editions of the New Testament were published. One of these was by Mr. Welton, and was published by the assistance of the British and Foreign Bible Society, and the other was by the American Board workers, Acts to Revelations being the work of the Rev. L. B. Peet. Towards this latter work the American Board made liberal grants. Before 1867

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with their editorial correspondence and minutes, with the American Bible Society's Reports, and have been read and corrected by the Revs. Ll. Lloyd and Chas. Hartwell.

Peet's New Testament was four times reprinted; meanwhile, other portions of the Bible were being issued.

In 1864 came the first important step towards union, as mentioned above, by the American Board and the Methodist Episcopal Missions uniting in the revision of the New Testament. This was published in four volumes in 1866, portions of the Old Testament following. This New Testament was reprinted in one volume in 1869. In 1874 the next important step in advance was made by the Church Missionary Society workers joining with the two American Societies in the completion of the Old Testament translation, the funds for this work being supplied by the American Bible Society. The whole of the Old Testament was ready in 1884, the 1866 New Testament having been revised and published in 1878.

The final step towards union was taken in 1887, when the two Bible Societies already interested (A.B.S. and B.F.B.S.) agreed to share in the production of a revised Bible. A committee was appointed consisting of the Revs. C. C. Baldwin, Archdeacon Wolfe, Ll. Lloyd, W. Banister, all of the C.M.S., and the Rev. N. J. Plumb of the M.E.M., and under the care of the latter worker the entire Bible was revised and printed by 1891 at the Methodist Episcopal Mission press at Foochow. This Bible was again printed in 1895 with some slight alterations, further editions of this last version subsequently being issued.

The first book to be put into the Romanised character was the Gospel according to John, and this work was undertaken by the Rev. Ll. Lloyd, the system employed being an old one. This was in 1881. Subsequently the Rev. R. W. Stewart put St. John's Gospel into Romanised according to a system employed at Amoy. With the assistance of various workers Mr. Stewart was able to put the whole New Testament through the press in London in 1890.

By the end of 1897 this last edition of the Romanised New Testament was sold out, and it was decided to prepare a new edition, with references, the basis of this edition to be the revised Bible of 1895. With the assistance of quite a large number of helpers this was accomplished by 1900, another edition being printed in 1904 from stereotype plates. Subsequently the work of romanising the Old Testament was commenced, and some portions have already been published.

THE NINGPO VERSION[1]

The Ningpo dialect is the speech of a large portion of the population of the province of Chekiang, of many residents on the borders of the neighbouring province Kiangsu, of the inhabitants of the islands of the Chusan archipelago, and of a considerable section of the population of Shanghai. In one or other of its forms it is spoken by six or seven millions of people.

The difficulties experienced by many of the Chinese in reading from the ordinary character led Dr. W. A. P. Martin, Dr. F. F. Gough, and the Rev. R. H. Cobbold to devise a system of Romanised in which the Scriptures and other books were subsequently published.

A commencement was made upon the New Testament in 1851, which, with the exception of the latter half of the book of Revelation, was all printed by 1861. The translators were the Rev. W. A. (Bishop) Russel, Dr. D. B. MacCartee, Rev. (Dr.) W. A. P. Martin, and the Rev. H. V. Rankin.

In the same year that the New Testament was printed, 1861, the Rev. J. Hudson Taylor, who was then in England, with Dr. Gough commenced a revision of the four Gospels and Acts, adding references. This was published in London in 1865. The following year, 1866, Mr. Hudson Taylor with the Lammermuir party sailed for China, and Dr. Gough with Bishop Moule continued the work, the whole of the New Testament being published in 1868. In this edition Bishop Moule revised the whole from Hebrews viii. to the end of Revelation. Thus was issued the whole Testament with references.

---

[1] The British and Foreign Bible Society's documents upon which this section has been based have been by that Society compared with the British Museum Catalogue, with the Society's editorial correspondence, minutes, and Historical Catalogue, with Wylie's Memorials, and revised by the Rev. G. H. Bondfield.

In 1870 Mr. Hudson Taylor, at Chinkiang, printed the four Gospels, and subsequently the Acts, in large type. In 1874, the 1868 New Testament mentioned above was published, after having been slightly revised and the terms for baptism having been altered by Dr. Lord. This was to meet the needs of the Baptist missionaries, and was published by the American Bible Union.

In 1884 a representative committee of both American and British missionaries was formed to revise the New Testament, but owing to a difference of opinion as to the style to be employed, the English members, the Rev. J. C. (Bishop) Hoare, the Rev. F. Galpin, and the Rev. J. Bates were left to complete the work alone. This was published by the British and Foreign Bible Society in 1889.

As the result of a conference held at Ningpo in 1896, the New Testament was revised by Dr. Goddard and the Rev. J. C. (Bishop) Hoare, which edition was published in 1898. This was accepted as a Ningpo Union version, the Baptists also employing it with the terms for baptism altered.

Previous to this, various portions of the Old Testament had been appearing from time to time from 1857 onward, the details of which need hardly be repeated here. In 1897, however, the missionary body at Ningpo urged Dr. Goddard to push on with the Old Testament, and appointed the Rev. W. S. Moule and Dr. Smith as a committee of reference. By the end of 1898 the translation of the whole Bible had been completed and the revision of the already published portions of the Old Testament commenced. The Old Testament left the press in 1901 and was printed with references. This book, with the New Testament already mentioned, formed the first complete reference Bible published in China.

All the above-mentioned editions were in the Romanised.

The only other editions to be mentioned are the Gospel according to John, Ephesians, and 1 and 2 Timothy, published in character by the Rev. H. Jenkins.

THE SWATOW VERSION[1]

The Swatow dialect is the language of the prefecture of Chaochow and parts of the prefecture of Hweichow in the province of Kwangtung. It belongs, however, not to the Kwangtung family, but to the Min. It is spoken by about five millions of people, and is also the principal language among the Chinese in Siam.

The first effort to render the Word of God into this dialect was made by the Rev. W. Duffus, of the English Presbyterian Mission, who in 1877 asked the British and Foreign Bible Society to undertake the cost of an edition of St. Luke's Gospel, which he had prepared in Romanised. This being agreed to, it was printed in Glasgow during the same year. After this, little was done for nearly ten years, until, in 1887, translation work was formally organised.

A committee was appointed consisting of the Revs. George Smith, H. L. Mackenzie, W. Duffus, and J. Campbell Gibson, among whom the books of the New Testament were apportioned. Mr. Smith, however, took no active part, and Mr. Mackenzie only translated the epistles of St. John at a later stage. Thus the whole of the work fell upon Messrs. Duffus and Gibson, until they were joined by the Rev. P. J. Maclagan.

The British and Foreign Bible Society undertook to print two editions, one in larger type and one in smaller type with references. These were printed at the local press given by Mr. J. E. Mathieson and other friends. Between the years 1888 and 1891 inclusive, the books of Genesis and Jonah of the Old Testament, and Matthew, Mark, John, Acts, and James of the New Testament, were printed at Swatow, the Gospel according to Luke having been previously printed in 1877.

---

[1] The British and Foreign Bible Society's documents on which this section has been based have been rewritten by the Revs. J. Campbell Gibson and Wm. Ashmore jun.

In 1891-92 Dr. and Mrs. Gibson put an edition of the four Gospels and the Acts through the press at Glasgow, for the British and Foreign Bible Society. This edition consisted of the books mentioned above, except that the early edition of St. Luke in 1877 had been thoroughly revised.

From this time onward down to 1904, book followed book both from the Old and New Testament, in both large and small type, in almost bewildering order. The result, however, was that, by the end of 1904, the whole of the New Testament had been printed with the exception of Hebrews, which soon followed. All the books printed from 1895 onward were the work of Messrs. Maclagan and Gibson, except Ruth, which was the work of the Rev. J. Steele, revised by the two former.

The revision of the whole New Testament was subsequently carried out by Messrs. Maclagan and Gibson, and was stereotyped at the English Presbyterian Mission press at Swatow in 1905. The basis of translation throughout had been the Greek text presumed to underlie the English revised version.

While the English Presbyterian missionaries were engaged in issuing the Romanised edition, members of the American Baptist Mission were busy upon a translation into the same dialect for printing in the character. The chief translators were Drs. Partridge and Ashmore with Miss Field in the earlier stages, but subsequently the main burden fell upon the Rev. Wm. Ashmore jun.

The first book of the New Testament to be published was the Acts in 1877, the book of Ruth having been published two years earlier. The four Gospels and Acts, however, were not completed until 1883. From that date on till 1886 the work steadily proceeded, but then the pressure of other duties stopped translation work for nearly nine years, the complete New Testament not being issued until 1896.

The same year Mr. Ashmore, jun., undertook a complete revision of the New Testament, so as to bring the earlier work of himself and others into line. This revision was entirely based on the original text.

Of the Old Testament, the book of Ruth, as mentioned above, had been published in 1875; Genesis followed in 1879, and was revised and published by Mr. Ashmore, jun., in 1902.

THE AMOY COLLOQUIAL VERSION[1]

The Amoy dialect is spoken by about ten millions of people in the southern part of the province of Fukien, in Formosa, and by a large number of the emigrants in the Straits Settlements and the Dutch Colonies. Although this colloquial is printed in the Chinese character, the Romanised system is generally employed.

The first complete book of the Bible to be issued in this dialect was the Gospel according to John, which book was printed at Dr. Wells Williams' press at Canton in 1852. From that day onwards additional books continued to appear, translated by different men, until in 1873 the whole New Testament was published in translations made by the Revs. W. Macgregor, W. S. Swanson, H. Cowie, and J. L. Maxwell. This was printed in Glasgow from stereotype plates, under Dr. Maxwell's supervision, and at the expense of the late Mr. H. M. Matheson. These plates Mr. Matheson subsequently gave to the British and Foreign Bible Society.

In 1873 the three Missions working in Amoy—the London Missionary Society, the English Presbyterian, and the American Reformed Dutch Church—arranged for a translation of the Old Testament to be made, based upon the Delegates' Version. This was published by the British and Foreign Bible Society under Dr. J. L. Maxwell's editorial supervision, with the exception of 2 Chronicles, which was edited by the Rev. James Sadler, the various books appearing at intervals from 1880 to 1884.

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with the British Museum Catalogue, with the American Bible Society's Records, and with Rev. A. Kenmure's notes.

In 1897 a photographic enlargement of the New Testament was published at Shanghai, and in 1902 the Old Testament, with various misprints and faulty colloquialism corrected, was published. This improved Old Testament led to similar corrections being made with the New Testament, pending a proper revision. For this complete revision a committee had been appointed in 1885, twelve missionaries and sixteen Chinese assistants being determined upon, but although considerable progress was made the work was suspended in 1893 that the benefit of the Union Wen-li Version might be obtained when ready.

Small editions of the Gospel according to Matthew and the Epistle to the Ephesians have been issued for the blind, and a revision of the Psalms by Dr. Macgregor was published in 1901.

THE SOOCHOW VERSION[1]

The dialect of Soochow, an important city situated about eighty miles to the west of Shanghai, is closely related to that of Shanghai, and much of the work of the translators was done in conjunction with the translators in the latter city.

In 1880 the American Bible Society published the four Gospels and Acts, and the entire New Testament the following year. For this translation the Rev. G. F. Fitch, of the American Presbyterian Mission, and the Rev. A. P. Parker, of the Methodist Episcopal Mission South, were jointly responsible. In 1892 the New Testament, in a revised form, was issued by a committee of American

---

[1] The British and Foreign Bible Society's documents upon which this section has been based have been by that Society compared with the British Museum Catalogue, with the Reports and Records of the American Bible Society, with the Society's own Historical Catalogue, and corrected by the Rev. J. W. Davis, D.D., and the Rev. G. F. Fitch.

Presbyterian missionaries—the Revs. Dr. J. W. Davis, D. N. Lyon, and A. P. Parker.

For the Old Testament a committee of three Missions was appointed—the American Presbyterian, the Southern Baptist, and the Methodist Episcopal Missions. This committee was to work in conjunction with the Shanghai committee, the work of each being mutually adapted. The Methodist Episcopal Mission, however, did not take any part. The translators were the Revs. Dr. J. W. Davis, J. H. Hayes, and D. N. Lyon, of the American Presbyterian Mission, and the Rev. J. C. Britton of the American Baptist Mission South. An edition of Genesis to Ruth was published at Shanghai in 1901.

The Wenchow Version[1]

The Wenchow dialect is one of the Wu family, and is spoken by more than one million people dwelling in and around the prefectural city of Wenchow, in the province of Chekiang. It is quite incomprehensible to Chinese from other parts of the Empire.

In 1888 the Rev. W. E. Soothill, of the United Methodists Free Church Mission, approached the British and Foreign Bible Society for assistance in publishing the four Gospels and the Acts, upon which he was then working. This version was in Romanised, and on lines similar to that of the Ningpo Version. After the revision of Mr. Soothill's first draft by his colleagues, the Bible Society agreed to publish it, and a beginning was made in Shanghai in 1892. In consequence, however, of various delays and of Mr. Soothill's furlough, the four Gospels and the Acts were not published till 1894, being printed in London after a final revision.

In 1899 Mr. Soothill commenced the translation of the remainder of the New Testament, and this work, with a revision of the Gospels and the Acts, was completed by 1901. During 1903 the complete New Testament was issued, it having been printed at the China Inland Mission press at Wenchow.

---

[1] The British and Foreign Bible Society's documents upon which this section has been based have been by that Society compared with its own Historical Catalogue, with its editorial correspondence and minutes, and with the British Museum Catalogue, and read and corrected by the Rev. W. E. Soothill.

THE TAICHOW VERSION[1]

The Taichow dialect is a variety of the Ningpo, but is not easily understood by people of the latter city, many of the words having an entirely different meaning.

Mr. W. D. Rudland, one of the senior missionaries of the China Inland Mission, undertook to translate the New Testament into this dialect, and in 1880 the Gospel according to Matthew was printed in large Romanised type. Before the close of 1881 the entire New Testament was published by the China Inland Mission at its own press in Taichow.

In 1894 Mr. Rudland, with the help of his colleagues, Messrs. T. Urry and C. Thomson, both of the China Inland Mission, commenced a revision of the New Testament. This work, after the approval of the committee on vernacular versions, was published at the British and Foreign Bible Society's expense, it being printed at the China Inland Mission press at Taichow.

Meanwhile, however, Mr. Rudland had commenced the translation of the Old Testament, Jonah and Daniel being published by the China Inland Mission in 1891 and 1893 respectively, and the Psalms by the British and Foreign Bible Society in 1893. In 1902 arrangements were made for further Old Testament translation, and by the end of 1905 Genesis to Numbers were ready. While Mr. Rudland was still the chief translator, he was assisted by the Revs. E. H. Thompson and W. J. Wallace of the Church Missionary Society, and by Mr. Kauderer and Miss Rudland of the

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with the British Museum Catalogue, with the Society's editorial correspondence, minutes and Historical Catalogue, and approved by the Rev. W. D. Rudland.

China Inland Mission. Genesis and Psalms were published by the British and Foreign Bible Society in 1905.

THE HANGCHOW VERSION[1]

The Hangchow vernacular is a variety of Mandarin planted in Hangchow by the Imperial court, probably during its occupation of that city for some eighty years in the twelfth and thirteenth centuries. It differs from the Peking Mandarin in pronunciation and in many idioms.

In 1877 the present Archdeacon A. E. Moule translated selected portions of the New Testament into this local dialect, his book being published with private funds. The present Bishop G. E. Moule had previously translated a primer, the Prayer Book, and a hymn-book into the same dialect, and when at home on furlough he Romanised the Gospels of St. Matthew and St. John into the same vernacular. This latter work was based upon a Hangchow version of those Gospels prepared by a Chinese scholar from the Peking Mandarin.

These works were published by the Society for the Propagation of Christian Knowledge in 1879 and 1880 respectively. Bishop Moule's daughter has also put St. Luke into the Hangchow version in manuscript, but the Peking Mandarin edition of the Bible in character is generally used by the Christians. The Psalms, translated by the Rev. G. Morgenroth and Li, were published in 1890; while Isaiah, by Mr. Morgenroth, was published in 1897.

THE HINGHWA VERSION[2]

The Hinghwa dialect is that spoken in the prefecture of Hinghwa, in the province of Fukien, bordering on the

---

[1] The British and Foreign Bible Society's documents upon which this section has been based have been compared with that Society's Historical Catalogue, with the S.P.C.K. Reports, and checked by correspondence with Bishop G. E. and Archdeacon A. E. Moule.

[2] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with the British Museum Catalogue, with the American Bible Society's Reports and Records, and approved of by Mrs. W. N. Brewster.

Straits of Formosa. It belongs to the Min family, but is none the less quite distinct from Amoy on the south and Foochow on the north. It is spoken by about three millions of people.

The translations into this dialect have all been made by the Rev. W. N. Brewster and his colleagues of the American Methodist Episcopal Mission. The basis of their work, which is printed in the Romanised, is the Foochow colloquial.

The American Bible Society have published all the books issued, the New Testament appearing at different periods from 1892 to 1900, and nearly all the Old Testament between 1896 and 1904.

THE KIENNING VERSION[1]

The Kienning dialect is spoken in the prefecture of Kienning, in the province of Fukien.

The success of the Foochow Romanised version led the ladies of the Church of England Zenana Missionary Society in the Kienning district to begin a similar work in their dialect. The manuscript of the New Testament was completed during 1895, the chief burden of the work being undertaken by Miss L. J. Bryer. During 1895 this was published by the British and Foreign Bible Society, Miss B. Newcombe seeing the work through the press. Toward the expenses of this version the friends of the Rev. R. W. Stewart in Dublin contributed £100, while the ladies of the Zenana Mission gave 300 dollars toward the cost of a tentative edition of St. Matthew's Gospel, which was published in 1896.

The books of Genesis and Exodus were printed by the British and Foreign Bible Society in London in 1900, they having been translated from the English Revised Version by the Misses Bryer and Rodd. In 1905 the Psalter and the book of Daniel, both translated by Miss Bryer and revised by the Rev. H. T. Phillips, were published at the Bible House in London.

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with their own editorial correspondence and minutes, and approved by the Rev. H. T. Phillips.

THE KIENYANG VERSION[1]

The Kienyang dialect is one of the dialects of North Fukien. The Church Missionary Society opened work in the city of Kienyang in 1891, and in 1898 the Rev. and Mrs. H. T. Phillips published at Foochow a version of the Gospel according to St. Mark, with private funds; the basis of their translation being the Peking Mandarin and Kienning versions.

The Gospel according to St. Matthew being approved of by the Conference Committee, a vernacular version was published at the British and Foreign Bible Society's expense in 1900, only three hundred copies, however, being printed.

THE SHANTUNG MANDARIN VERSION[2]

The translation into the Shantung dialect was made by Messrs. C. H. Judd and Ed. Tomalin of the China Inland Mission. In 1892 the American Bible Society published the Gospels of Luke and John, the term "Shen" being employed. In 1894 the Gospel of Matthew was published in the Romanised, this latter work having been revised by other of the Shantung missionaries.

THE KINHWA VERSION[3]

The Kinhwa dialect is that spoken in the prefecture of

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with their own editorial correspondence and minutes and with the C.M.S. Reports, and approved by the Rev. H. T. Phillips.

[2] The British and Foreign Bible Society's notes upon which this section is based have been by that Society compared with the Historical Catalogue of that Society and with the Records of the American Bible Society, while Mr. Judd has been referred to.

[3] The British and Foreign Bible Society's documents upon which this section is based have been approved by the Rev. Horace Jenkins.

Kinhwa, in the province of Chekiang, and is a dialect of Central Mandarin.

The only portion of the Scriptures translated into this dialect is the Gospel according to St. John, and is the work of the Rev. Horace Jenkins, of the American Baptist Missionary Union. It was printed in Romanised at Shanghai in 1866, at the expense of the American Bible Society. Further translations into this dialect have not been considered necessary.

The Sankiang Version

The Sankiang dialect takes its name from a very small place in the independent prefecture of Lienchow, in the north-west of Kwangtung, a city now sadly famous through the massacre of 1905. It is spoken by about three hundred thousand people.

In 1904 the American Bible Society published an edition of St. Matthew's Gospel, and in 1905 of the Gospels according to Mark, Luke, and John. These were all the work of Miss Eleanor Chestnut, one of those who lost their lives in the sad massacre mentioned above.

The Shaowu Version

The Shaowu dialect is that spoken in the city of the same name in the province of Fukien.

The American Board commenced work in this city in 1874, and after the preparation of a hymn-book, etc., the Rev. J. E. Walker of that Mission translated the Epistle of St. James. This book was printed in Romanised in 1891 at the American Board press at Foochow.

The Chung-chia Version

The Chung-chia are one of the aboriginal tribes of South-West China, estimated at about one million in number. It is generally agreed that they are of the same stock as the Shans and Siamese. They speak a language of their own, but have no alphabet or literature.

The Gospel according to Matthew has been translated by the Rev. Samuel Clarke of the China Inland Mission and published by B.F.B.S. in 1904. It is in the Romanised, and is based upon the Greek text underlying the Revised Version.

THE HAINAN VERSION [1]

The Hainanese dialect, nearest in affinity to the dialects of Amoy and South Formosa, is that form of Chinese spoken over the greater part of the Island of Hainan. The native tribes—known as Loi—who occupy almost the entire central and southern portions of the island, regard the so-called Hainanese colloquial as an alien tongue. Among the aborigines themselves there are some fifteen or sixteen dialects which correspond to the various Loi tribes.

Although the Jesuits commenced work in this island as early as 1632, no Protestant missionary work was commenced before 1881, when the Rev. C. C. Jeremiassen, a Dane previously engaged as a customs officer, undertook missionary work as a self-supporting worker. He soon decided to undertake a translation of the New Testament, which was to be published in Romanised and in the Hainanese colloquial, and not one of the Loi dialects.

Although the translation of St. Matthew was ready by 1886, various delays through changes of type, etc., prevented its publication before 1891. The Gospels according to John, Luke, and Mark followed, in this order, in the years 1893 to 1895. In this latter work he was assisted by his colleague, the Rev. F. P. Gilman.

In 1899 the British and Foreign Bible Society published the Acts and all the books from Galatians to

---

[1] The British and Foreign Bible Society's documents upon which this section is based have been by that Society compared with the editorial correspondence and minutes of that Society, and been revised by the Rev. F. P. Gilman.

Jude, with the exception of the Epistle to the Hebrews. In the same year a Harmony of the Gospels was privately published. Work had also commenced on the Old Testament, the books of Genesis and Haggai to Malachi being published in 1901, Mr. Jeremiassen dying the same year in the south of the island. A revised edition of St. Mark's Gospel, by Mr. Gilman, was published by the British and Foreign Bible Society in 1902.

MONGOLIAN VERSIONS OF THE SCRIPTURES[1]

The Mongolian language is a member of the Ural-Altaic family. Its alphabet was derived from the Syriac through the Uigurian, the Syriac alphabet having been brought to the Uigurs by the Nestorian missionaries. It is written in perpendicular columns from left to right, and differs but little from the Manchu script, the Manchus having adopted and adapted the Mongolian alphabet shortly after their rise into power in the seventeenth century. A special alphabet called Gulch is employed for the expression of sounds and words borrowed from the Sanscrit and Tibetan languages, the sounds of which are not found in Mongolian.

The earliest Mongolian version of which anything is known was made by John de Monte Corvino, a Franciscan monk who was sent on an embassy to the famous court of Kublai Khan by Pope Nicholas the Fourth. His mission commenced in A.D. 1291, and in a letter dated January 1306 A.D. he wrote: "It is now twelve years since I heard any news from the West. I am become old and grey-headed, but it is rather through labours and tribulations than through age, for I am only fifty-eight years old. I have learned the Tartar language and literature, into which I have translated the whole New Testament and the Psalms of David, and have caused them to be transcribed with the utmost care." It is not known if this translation was ever printed or published. Its history is like one of the Mongolian rivers: it is lost in the sand.

---

[1] The sources of information are the British and Foreign Bible Society's editorial correspondence and minutes, and other books and documents in the possession of that Society.

Kalmuck or Western Mongolian

The next translation in chronological order is that into the Kalmuck, which is the vernacular of the Kalmucks or Oelots. The total number of this people is about 160,000, and their alphabet is a modified form of the ordinary Mongolian. This translation was made by Mr. (afterwards Dr.) I. J. Schmidt, who had for a long time been in close touch with the Moravian missionaries who were labouring among that people. The translation of the Gospel of Matthew was completed in 1809, but as the manuscript was burnt in the Moscow fire, its printing did not take place until 1815. The translation was evidently a popular one, for the whole edition was sold out by 1817, and its circulation was bitterly opposed by the Buddhist priests as being hurtful to them.

The translation of the four Gospels and Acts was completed by 1822. Subsequently a new translation of the New Testament was made by Professor A. Pozdnejev, Professor of Mongolian at St. Petersburg, with one or two assistants. This was carried through the press in 1895, and reproduced by photography in a small size at Shanghai in 1896.

The Buriat Mongolian Version

Situated round about Lake Baikal there are some quarter of a million Buriats whose dialect is closely allied to that of the Eastern Mongols. The story of the translation of the Scriptures into this language is one of great interest.

When the printing of the first edition of the Gospel of St. Matthew in the Kalmuck language—as mentioned above—was completed, copies were sent to the Civil Governor of Irkutsk, which he directed to be distributed among the Selenginskish Mongols and the Chorinian Buriats. As he had expressed a desire for the opinion of the priests of these peoples regarding the contents of this Scripture, they gave considerable care to its perusal. This, however, proved a very difficult task, as the Kalmucks had discarded the ancient Mongol characters for an improved style.

Two learned Buriat nobles or priests (Saisangs) were commissioned to undertake the task, who finally succeeded in explaining their general contents to their superiors. "This excited so much curiosity," to quote a letter of Dr. I. J. Schmidt, "that the head Lama of the Mongols, Bandida Chambo Dansang Tuki Dschamzu, and the prince of the Chorinian Buriats, Galsang Marday, each among his own people, of their own accord, made a collection, amounting to upwards of 11,000 roubles (£550), which they placed at the disposal of our Bible Society (*i.e.* the Russian B.S.) on condition that the Gospel of St. Matthew, and, if possible, other books of the New Testament, might be translated into their language and printed in their characters."

In response to this request, Prince Galitzen sent to the Civil Governor of Irkutsk for the assistance of two learned Buriats, and the choice fell upon the two Saisangs who had already been employed in deciphering the Kalmuck version. These two men reached St. Petersburg in December 1817, and had the honour of being presented to the Emperor, who encouraged them in the task they had undertaken. The result was not merely a translation of the New Testament, but the conversion of the two men themselves.

Although the whole of the New Testament was printed at St. Petersburg in 1827, only the four Gospels and the Acts of the Apostles were published, the Russian Holy Synod refusing the British and Foreign Bible Society the right of purchasing the New Testament as a whole, the reason for such action being the possibility of their requiring the books themselves.

The Mongol Literary Version

Possibly in consequence of this interesting request of the Buriat Mongols, a mission to Irkutsk was urged upon the directors of the London Missionary Society by Dr. Paterson and Dr. Pinkerton, who were actively engaged at St. Petersburg and Moscow in the work of the Russian Bible Society. Among the men who were sent out to this distant outpost were Mr. Edward Stallybrass and Mr. W. Swan, who started upon their long journey in 1817 and 1818 respectively. These two noble pioneers made a careful study of the language for the purpose of translating the Bible into literary Mongolian, a language which can be understood by the Buriats and Mongols of Russian and Chinese Tartary. In 1823 the British and Foreign Bible Society sent them out a printing press, and subsequently gave liberal financial help towards the expenses of preparation and printing. All their work was carefully revised by Dr. I. J. Schmidt, whose name is mentioned above, the St. Petersburg Censor. By the end of 1840 the whole of the Old Testament was completed and published, the printing being done under the superintendence of Mr. Abercromby at Selenginsk and Khodon.

It was at this time that the Russian Holy Synod had this Mission suppressed by Imperial Ukase.

With the closing of the Mission Messrs. Swan and Stallybrass returned to England, and it was arranged in 1843 that they should complete the translation and publication of the New Testament, the British and Foreign Bible Society again giving liberal assistance by paying Mr. Stallybrass's expenses. The New Testament had been already translated by the Russian Bible Society, and this translation was made the basis of their work; but it was, however, so carefully revised as to be quite a new translation.

As the type and press which had been used in Siberia had been sold, and there was no Mongolian type available in England, the book was printed with Manchu type which the British and Foreign Bible Society had. As mentioned above, it will be remembered that the difference between the two types is not serious. Later, however, in May 1877, after some correspondence between the Rev. W. Nicholson, the British and Foreign Bible Society's Agent in St. Petersburg, and the Archimandrite Melety of Irkutsk, it was decided to print another edition of the New Testament, and for this the Mongolian type was specially cast. The earlier part of this undertaking was entrusted to Antonie Schiefner, but upon his death M. Alexis Pozdnejev, Professor of Mongolian at St. Petersburg, supervised the remainder of the task, which was completed in 1880.

In 1885 this New Testament was reproduced by photography in Shanghai and issued in separate portions, another edition being issued in Shanghai also in 1900.

Eastern Mongolian or Khalka

The only other Mongolian version which has been undertaken is that in the Khalka Mongolian, which is the principal vernacular of Mongolia, and is used by about four million people. The Gospel of Matthew only has been published in this.

The work was undertaken by Dr. Edkins and Bishop Schereschewsky, who employed a Lama to make this version from Messrs. Swan and Stallybrass's literary Mongolian, consulting the Peking Mandarin translation and the Buriat Mongol version made by Dr. Schmidt, as well as the Manchu. The Lama's work was revised by Dr. Edkins and Bishop Schereschewsky, and published in 1873. This also was reprinted by the photograph process in 1894.

Mr. Stenberg, of the Scandinavian Mongolian Alliance Mission, and his colleague were encouraged to translate the four Gospels and the Acts of the Apostles, but this work was cut short in 1900, when Mr. Stenberg was killed by the Boxers.

THE TIBETAN VERSIONS[1]

Classical

Tibetan has two distinct forms: the classical, which is composed of the old religious language mixed with Sanscrit; and the popular dialect, which differs all over Tibet. Many forms of character are used, and each syllable is separated by a wedge-like sign.

The Nestorian missionaries were the first to enter Tibet, and the Roman Catholics followed in 1824. The pioneer Protestant missionaries, the Rev. W. Pagell, A. W. Heyde, of the Moravian Missionary Society, settled on the western border at Kyelang in 1856, and in the following year were joined by the Rev. H. A. Jaeschke. During the next three years, with the assistance of a Lama, a Gospel Harmony, St. Matthew's Gospel, and the Acts were published by Mr. Heyde. Mr. Jaeschke also translated and published the remaining books of the New Testament, with the exception of Hebrews and Revelation.

In 1881 the New Testament was completed and revised by Messrs. Heyde and F. A. Redslob, aided by a baptized Lama named Nathaniel. The printing of this New Testament was completed by 1885.

In 1894 the Scandinavian Alliance Missionaries at Ghoom prepared a corrected copy of the Gospels which was published, and a committee was formed in 1898 to revise the New Testament. This revised New Testament was published in 1903, it being interesting to note that Mr. A. W. Heyde, one of this revision committee, was one of the early translators.

The translation of the Old Testament was meanwhile going forward by the Moravians. Before Mr. Redslob passed away in 1891 he had translated the Pentateuch, the book of Joshua, and the Psalms. Subsequently a committee was formed, superintended by the Rev. F. Peter, who, after having revised the Pentateuch, divided the remainder of the work, on which they are still engaged. The Pentateuch is now being printed under Mr. Heyde's care, and the Psalms prepared by Rev. A. H. Francke are in the press at Calcutta.

---

[1] The sources of information are the British and Foreign Bible Society's editorial correspondence, and minutes and other books and documents in the possession of that Society.

Leh Dialect

Leh is a dialect of Western Tibetan, and is understood by from thirty to forty thousand people. A commencement of translation work in this dialect was made by the Rev. A. H. Francke of the Moravian Missionary Society, who published a tentative edition of the first five chapters of the Gospel according to St. Mark in 1904.

Bunan

This language belongs to the Tibeto-Himalayan branch of the Tibeto-Burman sub-family of the Indo-Chinese family of languages. Though only about one thousand people speak this language, it is understood by the Tinan and Tibarskat people, so that some five or six thousand persons can use the Scriptures in this tongue.

The Rev. A. W. Heyde has translated a number of Scripture passages into this language, though they have not yet been published.

Ladakhi

The Rev. A. H. Francke has completed his version of St. Mark in Western Tibetan or Ladakhi. It will be published by the Calcutta Auxiliary Bible Society.

MANCHU[1]

Manchu belongs to the eastern branch of the Ural-Altaic family of languages, and is the natural speech of the

---

[1] The sources of information are the British and Foreign Bible Society's editorial correspondence, and minutes and other books and documents in the possession of that Society.

Manchu people. The number of those who use it is small, amounting only to a few thousands, Manchu being superseded by Mandarin Chinese.

Although the Russian Bible Society discussed the question of a Manchu translation as early as 1816, that Society had so much work on hand that nothing was done at the time. In 1821, however, Dr. Pinkerton was authorised by the British and Foreign Bible Society to proceed with such a work, and after the Gospel according to John was ready and approved by experts, Stepan Lipofzoff, who had spent fourteen years studying Manchu for the Russian Government, took up the work.

In 1822 his translation of the Gospel according to Matthew was published and sent for criticism to Europe, China, and the Anglo-Chinese College at Singapore. The translation of the New Testament was finished before the end of 1825, but the Russian Government refused permission to print.

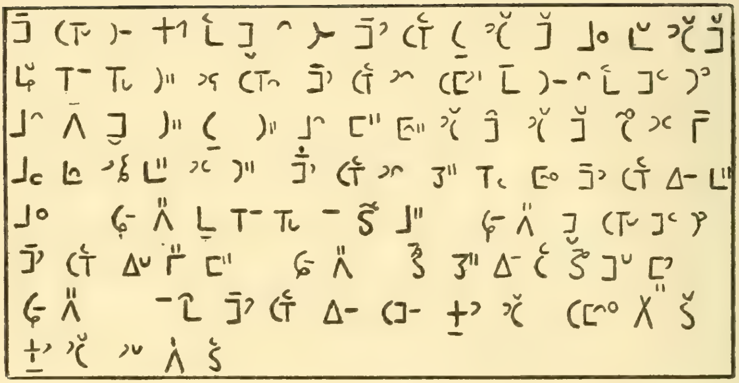
In 1832 the Rev. W. Swan, of the London Missionary Society, who was then at St. Petersburg, was commissioned to make a copy of a manuscript in the possession of the Russian Holy Synod. This manuscript contained parts of the Old Testament from Genesis to Job, with Daniel and Jonah, also part of the Apocrypha, the Gospel according to Matthew, and the Acts. This version had been made by Father C. P. Louis de Poirot at the end of the eighteenth century, and had an interlinear Chinese translation. Early in 1833 George Borrow commenced to study Manchu, and in July of the same year was sent to St. Petersburg, where he and Swan completed the transcript of part of the Old Testament by December 1833. With a view to its being used in China, the Rev. E. Stallybrass made a second transcript of this, which he finished in 1850.

In 1834, shortly after Borrow and Swan had finished their first transcript mentioned above, through the good offices of the Hon. J. G. Bligh, the British Minister at St. Petersburg, George Borrow obtained leave of the Russian Government to print the whole of the New Testament under the censorship of Mr. Lipofzoff. This work he pushed forward and in ten months the whole work was accomplished, the edition being forwarded to London. In 1859 editions of the Gospels according to Matthew and Mark (Lipofzoff's version interlined with Chinese, the Delegates' Version) were published at Shanghai under the care of Mr. A. Wylie.

There has not appeared to be any reason for publishing further portions of the Scriptures in Manchu.

APPENDICES

I. ABORIGINAL VOCABULARIES
II. THE JEWS IN CHINA
III. INTRODUCTION OF CHRISTIANITY INTO CHINA
IV. BIOGRAPHICAL OUTLINES



Specimen of the New Script prepared by Mr. Pollard of the Bible Christians' Mission, in which he has translated the Gospel of Mark, a Hymn Book, and other literature into the language of the Hwa Miao. Though not beautiful it is having a useful mission.

APPENDIX I

KWEICHOW

By the Rev. Samuel R. Clarke

System of orthography used in writing down the following vocabularies:—

a, like *a* in *father*.

e, like *e* in *led*.

eh, like *u* in *murder*.

ö, like *eh*, or like the same letter in German.

i, like *ea* in *tea*; when followed by a final consonant, like *i* in *sit*.

o, like *o* in *so*; when followed by a final consonant, like *o* in *hot*.

u, like *oo* in *too*; when followed by a final consonant, like *u* in *sung*.

ĭ, hardly a vowel sound. Pronounce the English word *its* without the *i* and that is what *tsĭ* is like; without the *it*, and that is what *sĭ* is like.

ai, like *i* in *light*.

ao, like *ou* in *loud*.

li, like *ai* in *laid*.

eo, a blend of *e* and *o*.

aeo, a blend of *a* and *eo*.

ua, like *wa* in *waft*.

uei, like the English *way*.

uo, like *wa* in *war*.

b, like *b* or *p* in English unaspirated.

d, like *d* or *t* in English unaspirated.

f, *h*, *k*, *l*, *m*, *n*, *r*, *s*, *sh*, *v*, *y*, *w*, these are pronounced like the same letters in English.

Note.—‘ is the sign of an aspirate; thus *f*‘ is *f* aspirated.

c, like a very hard sharp *k*; there is something like a click in it in Miao.

ch, like *ch* in *chin*, aspirated.

g, soft, like *g* in *gin*, unaspirated.

ǵ, hard, like *g* in *gate*.

nd, nasal sound before *d*.

nt, nasal sound before *t*, aspirated.

mb, sound of *m* before *b*.

mp, sound of *m* before *p*, aspirated.

ng, like *ng* in *sing;* also used as an initial sound.

ny, *n* before the *y* sound.

p like *p* in English, aspirated.

t, like *t* in English, aspirated.

hk, a strongly aspirated guttural.

ll, like the Welsh *ll*.

bl, *br*, *dr*, *gl*, *kl*, *pl*, *pr*, these are pronounced the same as in English.

z, a rough initial sound, not an aspirate; not like the English *z*; it is undescribable, and must be heard to be appreciated.

The final consonants *m*, *p*, *t*, *k* are pronounced the same as in English but much more lightly.

Note the *r* in Chung chia has a suggestion of *th* in it; in the other languages it is never trilled.

Note.—The Chinese given is the Chinese of Kweiyang Fu, Kweichow province.

The Keh lao are from Anshuen Fu.
The Lo lo are from Anshuen Fu.
Chung chia from Kweiyang Fu.
Heh Miao from Panghai, Chinpen Hsien.
Ya chio Miao from Tatang in Tinfan chow.
Hua Miao from Anshuen Fu.

English.	Chinese.	Keh lao.	Lo lo.	Kweichow. — Chung chia.	Siamese.	Kwangsi. — Chung chia.	Heh Miao.	Ya chio Miao.	Hwa Miao.
one . .	i	si	dai	ndiao, yit	et	ndiu, yit	i	i	i
two . .	er	so	nyi	suong, nyi	song	ruong	au	o	ao
three .	san	da	se	sam	sam	ram	ba, bie	bie	be
four . .	sï	bu	lli	si	si	rei, ri	llao	bleo	bleo
five . .	wu	mbu	ngwu	za	ha	ha	gia	bzï	bsï
six . .	lu	nang	chio	rok	hok	yok	dieo	dsŭ	dseo
seven .	chi	shi	shi	dsat	chet	sat	shiung	sau	shiang
eight .	ba	vleo	heh	biet	bet	be, bet	ia	yi	yi
nine . .	gio	su	kö	ku	kao	giu	gio	gia	gia
ten . .	sï	beo	tsʻö	chip, ship	sib	ship	gieo	ku	ku
hundred	be	gin	hu	bak	...	bak	ba	ba	ba
thousand	chien	du	du	riang	...	shien	sʻe	chie	tsai
myriad .	uan	vang	mi	van	...	uan	vie	ua	vang
is . . .	sï	dso	ngeo	shi, dai	...	shi	diau	ieh	iao
have .	yu	ngen	dso	li	...	mei	mai	nieo	ma
this . .	dse ko	...	...	kai ni	...	kai ni	lai nung	du na	lo na
that . .	na ko	...	...	kai ndi	...	kai dei	lai ai lai mung	du ü	lo i
which ? .	na ko	...	...	kai laeo kai ma	...	kai ma kai re	dai shi lai dou	de shi	giao a dsï
here . .	dse li	...	...	liang ni gi ni	...	gi ni	hang nung	cau na	cao na
there .	na li	...	...	liang ndi gi di	...	...	...	...	...
where .	na li	...	...	liang laeo gi laeo	...	...	...	...	...

want. .	iao	mai	le	ao	ao	ao	eo	ia	ia
come .	lai	mo	li	ma	ma	ma	lou	lu	lao
go . .	kʻü	vu	yö	bai	bai	bai	mung	mu	mu
make, do	dso	...	...	ko	...	ko	ai	a	a
look . .	kʻan	...	...	yang	...	shiu	nge	rʻa	mao
see . .	gien	...	...	ran, yö	...	yen	bang	bu	bao
word .	hua	...	...	zao	...	ua	sʻei	lü	lo
speak .	so	...	...	nao, kang	...	kang	gieo, cang	a lü	cʻo lo
hear .	tin	...	...	nyi	...	nyi	ntang	do gia	nao
laugh .	shiao	...	...	riu	ro, rai	yu	dio	dsu	dsao
walk .	dseo	bai	sö	bai	...	biai	he	mu	siü
weep .	kʻu	...	ngö	dai	...	dai	kang	ca	ca
strike .	da	...	ndu	duai, di	...	da	duei	du	deo
fear . .	pa	...	gi	lao	...	lao	shʻi	rʻi	ntsai
calico .	bu	bö	mi	bang, ruok	...	bang	shi	ndo	ndeo
black .	he	lang	nao	uan	...	nam	deo	klü	klo
white .	be	ru	tu	zao	hkao	hao	llu	kli	klaeo
red . .	hung	llo	ne	nding	döng	nding	shiao	lĭ	lai
blue . .	lan	le	wo	wung	...	muong	le	bra	so na
yellow .	huang	nyi	sa	ien	...	hēn	fʻie	cau	klang
hot . .	re	lieh	tsu	rao, riam	...	rik, chik	sh io	tsu	ko
cold . .	len	ka yin	ia, nya	giang, dsa	...	yiam	sei	sie, nung	dsai, nao
high . .	kao	vieh	chium	sang	sung	rang	hi	rʻe	suai
low . .	ngai	kua	chio ne	dam	dam	dam	ka, nga	lü	ngei
large .	da	dso	zwo	ndum, nuk	dong	lao	llʻio	llu	lliao
small .	shiao	nga	tsʻeh	nai	noi	ning	nieo, yieo	iu	yieo
many .	do	ai	nu	lai	lai	lai	nao	ndo	ndeo
few . .	sao	di	no	siu	...	riu	siu	shi	dsaeo
good .	hao	a	nio	ndi	di	ndi	zeo	re	rung

English.	Chinese.	Keh lao.	Lo lo.	Kweichow. Chung chia.	Siamese.	Kwangsi. Chung chia.	Heh Miao.	Ya chio Miao.	Hwa Miao.
bad . .	bu hao	a au	ma nio	mi ndi	mi di	mbo ndi	a zeo	meh re	dsï rung
heavy .	dsung	kʻen	li	nak	nak	nak	ntiung	ntiau	niang
light .	chin	kao	lo	mbao	bao	mbao	fʻa	chi	sï
no, not .	bu mu	...	ma	mi	mi	mi, mbo	a	meh	dsï, ma
eat . .	tsï	ka	ru	ken	kin	ken	nang	ndŏ	nao
rice (cooked)	fan	me	ro	zao	hkao	ngai (?)	ka	ntu	nao
drink .	ho	ren	ndo	ken, söt	...	ken	heo	hu	fu
tea . .	tsa	mi	gi du	dsei	...	tsa	giang	ǵi	mblung
water .	suei	u	i	ram	nam	ram	eo	eh, eo	kle
wine .	giu	ba	ndsï	lao	lao	lao	giu	gi	giaeo
fire . .	ho	bai	mdo	vi	fai	fei	du	di	daeo
horse .	ma	niao	mnei	ma	ma	ma	ma	mi	nen
ox . .	niu	nieh	nyi	dsö	...	dseo	liao	iu	nio
buffalo .	niu	wu	hu nyi	vai	...	uai	niang	nguei	diu
goat . .	iang	mieh	tsai	iung	...	yung	li	iau	tsï
dog . .	keo	mu	chei	ma	ma	ma	lla	kle	kle
pig . .	dsu	ma	va	mu	mu	mu	ba	ba	ba
fowl . .	gi	cai	za	kai	kai	kai	cei	ci	cai
duck .	ia	ber	mbŏ	pit	pet	bit	ka	u	ao
egg . .	dan	dang	ndo	kai	khai	giai	kei	ce	...
flesh .	reo	a	hu	no	nua	no	ngi	ngi	ngai
house / home .	gia	ko	heh	ran	...	ran	gie	bre	be
door . .	men	nge	hen ku	du	...	do	diu	dsö	dsung

head	teo	ka	a nku	kao	...	giao	c̔o	ho	hu
ear	er	rao	le bo tsu	re	..	reo	niei	bre	mbi
eye	yen	dao	na du	da	da	ngui	mai	mü	ma
hair	fa	ma-sang	hu tseh	ben	...	bium	lliang	blo	bleo
hand	seo	mao	la	vŭng	...	föng	biei	di	de
foot	gio	cau	chi ba	din	din	din	lao	ce	daeo
tooth	ia	bang	dsa mu	van	fan	heo	mpi	nti	nai
heart	shin	lu	neh mu	dsö	chai	ram	lliu	bli	suai
silver	yin	nyin	tū	ngan	ngon	ngan	nyi	nyi	nyai
copper	tung	nge	gi ne	luong	...	luong	deo	deh	dung
iron	tie	ging	hö	va	...	fa	llʻeo	llu	llʻeo
salt	yen	nyö	tsu	ku	...	giu	shie	re	ndse
buy	mai	...	sö	dsö	su	dseo	mai	mi	ma
sell	mai	...	...	kai	khai	kai	mai	mi	ma
road	lu	ken	niö	ran	...	uan	kei	ke	ke
street	kai	kai	...	kai	...	kai	ca	ke	kai
market	tsang	kʻö	gi kao	gei	...	heo	shiang	ki	kʻü
river	ho giang	ndei	yi	da	...	da	ntiang	...	nai
hill	bo san	dse	mbe	bo	...	bo	bao, biei	bie	dao
sun	ʻrh	kuei	me tso	uan	van	nguan	ntai	ntü	no
moon	yue	ma-do	hu bo	ndön	...	ndin	llʻa	lli	lli
heaven	tien	vlei	me ko	mben	men	mben	vai	lü dü	ndo
earth	di	du	mi chi	da, ndan	...	ndan	da	de, bu de	la dei
year	nien	...	ko	bi	bi	bei	ntieo	sö	sung
man (homo)	ren	...	uo tso	uen	...	uen	nai	ni	...
I	ngo	...	...	ku	kha	ku	vai	ku	ko

English.	Chinese.	Keh lao.	Lo lo.	Kweichow. Chung chia.	Siamese.	Kwangsi. Chung chia.	Heh Miao.	Ya chio Miao.	Hwa Miao.
thou .	ni	...	...	meng	mung	mung	mung	yi	ke
he . .	ta	...	...	ndi, di	...	dei	nih	ni	ni
mine .	ngo di	...	...	kai ku	...	kai ku	vai bie	ku bie	ko di
thine .	ni di	...	...	kai meng	...	kai mung	mung bie	yi bie	ke di
his . .	ta di	...	...	kai ndi	...	kai dei	nih bie	ni bie	ni di
who . .	na i ko	...	sa io	vang laeo bu laeo	...	bu re	dai shi	deh shi	giao a dsï
wind .	feng	...	mi hi	rum	lom	röm	giang	gia	gia
rain . .	ü	...	mu hu	uen	...	uen	nung	nŏ	nang
stone .	sï	...	lo mu	rin	hin	yin	zei	re	re
demon .	kuei	...	vi	vang	...	fang	llie	klau	klang
snake .	se	...	bu sa	ngö	ngu	dang	ne	na	nang
give . .	kei	...	...	zaeo	...	rong	bai, diao	ceh	bo
skin .	pi	...	nyi ko	nang	nang	nang	li	di	daeo
die . .	sï	...	shi	dai	dai dap	dai	da	da	da
long . .	tsang	...	seh	rai	...	rai	da	die	nde
short .	duan	...	nde	din	...	din	ka, lai	lü	lo
near . .	gin	...	no de	kaeo	...	giaeo	zei	re	re
far . .	yuen	...	vö	kai	...	giai	dou	ce	kle
hard . .	ngen	...	k'a	nduong	...	ndong	diu, ka	dau cu	daeo
soft . .	pa ruan	...	no	uen	...	uen	mai	mri	pa
tree . .	su, mu	...	seh deh	vai	..	fai	deo	ha	dung
clothes .	i	...	to us	bu	...	bu	u	bŭ le	tsao

shoes	hai	...	sa shi	zai	...	hai	ha	kʻo	kʻu
weary	lei	...	ta	nai	...	me	kau zwo	cʻe	kla
rope	so	...	dsa	dsak	...	dsak	llʻa	lla	lla
bowl	uan	...	lo di	dsa	...	uan	di kang	di	ndi
walnut	he tao	...	seh meh	dsao	...	he dao	he dao	chi, shi	klaeo
chestnut	ban li	...	meh dso	rai, vak	...	ban li	cao	ia	ming
peach	tao	...	seh gio	dao	...	lak ma	llang	kla	kla
persimmon	sï hua	..	seh ba	ndai	..	...	mi	mi	nai
pear	li	...	seh ndu	li	...	...	za	ra	ra
bridge	chiao	...	ngu	giu	...	gio	gieo	lla	lla
root	ken	...	seh tse	ra	rak	rak	giung	giau	giang
father	fu tie	...	a ba	iei, diei	...	yei, dei	...	...	...
mother	mu, ma	...	a ma	iai, miei	...	me	mi, mie	a nyi	nai
know	dsï dao shiaode	...	...	ro	ru	ro	bang	bŏ	bu
child	er	...	...	lek	luk	lak	dai	dü	do
little pig	dsu dsai	...	...	lek mu	luk mu	...	...	...	do ba
rat	hao, su	...	...	nu	nu	neo	ne	bra	a bia
sleep	suei	...	...	lap	lab	nin lap	bie llai	bö glö	klang klo
field	tien	...	...	na	na	na	li	lie	liai
behind	heo	...	...	lang	lang	...	keo	...	cang
lunatic	feng dsï	...	...	bak	ba	...	...	...	vü klang
divide	fen	...	...	ban	ban	...	fai	...	fai
we	ngo men	...	...	rao	rao	rao	bie	bie	be
ye, you	ni men	...	...	su	su	...	mi	mi	ne
they	ta men	...	...	sao ndi	...	...	nih dau	bo ki	...

APPENDIX II

THE JEWS IN CHINA

See p. 159.

THE following extracts are gleaned from the pages of Mr. Marcus Adler's lecture in regard to the existence of a Jewish colony in China. "We owe to the Jesuits the first authenticated accounts we possess. It was in the time of Queen Elizabeth that the Church of Rome sent out to China a band of missionaries. Father Ricci was one of the first of these missionaries, and in the report of the Propaganda Fide, at Rome, we are told how he came to know about the existence of Chinese Jews.

"One summer day, in the early part of the seventeenth century, Ricci received a visit from a scholar who had come to Pekin to pass his examination for a Government appointment. The candidate was anxious to make the acquaintance of one who, he surmised, must be a co-religionist, for it was said that he worshipped one God, the Lord of Heaven and Earth, and was not a Mohammedan. Father Ricci was struck with his visitor's features, so different from those of an ordinary Chinaman, and took him to his oratory, where he knelt before the picture of the Holy Family and St. John the Baptist, and another, that of the Evangelists. The visitor did so likewise, saying, "We in China do reverence to our ancestors. This is Rebecca with her sons Jacob and Esau, but as to the other picture, why make obeisance to only four sons of Jacob? Were there not twelve?" Then mutual explanations were given. The visitor was an Israelite, Ngai by name, who had come to Peking from Kaifeng Fu, the ancient capital of Honan. In this city, the visitor explained, his community had a synagogue, which they had recently repaired, and in which there was a roll of the Law which was over four hundred years old. "At Hangchow Fu," he said, "there was a larger congregation of Jews, who also had a synagogue; Jews dwelt in other provinces also."

At the beginning of the eighteenth century we have further accounts from the Jesuits. Gozani, one of them, wrote a letter from Kaifeng Fu, dated November 5, 1704, giving full details of the Jewish customs and describing their synagogue.

Later on Domengo sketched a plan of the Communal buildings, and Fathers Gaubil and Cibot obtained copies and translations of the inscriptions on the walls and on certain monumental stones.

Quite recently Père Tobar has published a most valuable work on these inscriptions.[1] Facsimiles and translations into French of the inscriptions on the stone tablets or steles, severally dated 1489, 1512, and 1663, are given along with twenty-three horizontal and seventeen vertical inscriptions which were found in the synagogue.

The following are abstracts of the dated inscriptions:—

"Abraham was the nineteenth in descent from Adam. The Patriarchs handed down the tradition forbidding the making and worshipping of images and spirits, and the holding of superstitions.

"Abraham pondered over problems of nature, and arrived at the belief in the one true God, and became the founder of the religion we believe in to this day. This happened in the 146th year of the Tcheou (Chau) dynasty. His belief was handed down from father to son till Moses, who, it is found, was alive in the 613th year of the Tcheou (Chau) dynasty.

"He was endowed with wisdom and virtue. He spent above forty days on the summit of Mount Sinai, refraining from meat and drink (while) communing with God. The fifty-three portions of the Law had their origin with him. From him the Law and tradition was handed down unto Ezra, who was likewise a patriarch. Man in his daily pursuits must ever have God before him. We pray three times a day, morning, noon, and evening.

"It is encumbent upon the Jew to venerate his ancestors. Twice in the year, in the spring and in the autumn, he offers them oxen and sheep together with the fruits of the season.

"Each seventh day is devoted to rest, and a fresh period of good deeds thus commences anew.

"Our religion came originally from Tien Tcheou (India?) in the first year of Long Hing of the Song dynasty.

---

[1] *Inscriptions Juives de Kaifeng Fu*, par le P. Jérôme Tobar, S.J., Variétiés Sinologiques, No. 17, Shanghai, 1900.

"1163. Yentula erected the synagogue.

"1279. The temple structures were rebuilt.

"1461. The overflow of the Yellow River, in 1461, destroyed the temple, only leaving the foundations. Li Yong, having obtained permission from the provincial treasurer, rebuilt the temple and had it decorated.

"Later, the cells at the rear of the synagogue were put up and three copies of the Holy Law were placed there.

"This has been recorded . . . on this stele in the second year of Hong-Tche, 1489."

An inscription on a stone stele of 1512 gives details of the Jewish religion, its moral and other ordinances, and its canonical books. The following passage is of interest: "After the Creation, the doctrine was transmitted by Adam to Noah; thence unto Abraham, Isaac, and Jacob, and afterwards through the twelve patriarchs to Moses, Aaron, and Joshua. Ezra promulgated the Law, and through him the letters of the Yew thae (Jewish) religion were made plain."

Another inscription on a stone stele, dated 1663, gives a graphic account of the events following the fall of the Ming dynasty, 1642. "Kaifeng Fu (Peën-liang) stood six months' siege by the rebel chief Li Tsï Cheng, who eventually caused the fall of the city by diverting the Yellow River. The loss of life was great and the synagogue was destroyed. Two hundred or more Jewish families were saved and took refuge on the north side of the river.

"In 1653 a Jewish mandarin rebuilt the temple. It was not possible to make more than one complete scroll of the Law out of the parchments recovered from the waters. The scroll, much venerated by the faithful, was placed in the middle of the ark. Twelve other scrolls were gradually collated, and the other holy writings and prayer books were repaired and revised with care."

Summarising the historical references in these inscriptions, and in the accounts of the Jesuit Fathers and other reliable writers, we arrive at the following results:—

"Jews had certainly settled in China some time during the Han dynasty (200 B.C. to A.D. 220). It is supposed that the settlement took place soon after A.D. 34, at which time terrible persecutions of the Jews took place in Babylon. No less than 50,000 were then massacred. Others hold that the settlement took place thirty-five years later, after the fall of Jerusalem. It is quite possible that the Jewish colony in

China may be of even older date—Is. 49. 12, 'And these from the land of Sinim.' "

Marco Polo speaks of the Jews as sufficiently numerous in China to exercise political influence, A.D. 1286. Kaifeng Fu (fourteenth century), called by the Tartars Pien-liang, was a city six leagues in circumference. Many Jews came thither by way of Persia and Khorassan. They won the Emperor's favour by presents of cotton or cloth. In course of time the city suffered from inundations of the Yellow River, and frequent conflagrations sadly reduced its importance. The Jewish quarter, 500 feet from the river embankment, was specially prone to damage by flood.

In 1642 the city was besieged; the embankments were demolished, 100,000 people perished, and many Hebrew manuscripts were destroyed. The synagogue was successively rebuilt in 1279 and in 1489, and at the commencement of the seventeenth century and in 1653.

The site covered a space 300 to 400 feet by 150 feet. There were four courts proceeding from east to west. The synagogue proper faced west, the direction in which Jerusalem lay. The synagogue proper was a building 60 feet by 40 feet. In the centre of the building was the so-called chair of Moses. From the dome above were suspended the words in Hebrew: "Hear, O Israel, the Lord our God! The Lord is one!"

The Sabbath was observed with great strictness; the food was prepared on the day preceding. Their customs were similar to those of the Rabbinitic Jews of the present, with the one exception that they regarded the New Moon as a festival.

In 1723 the Chinese Government put a stop to the efforts of the missionaries on behalf of the Jews. It was only gradually that the existence of a Jewish colony in China came to the knowledge of the Jews in Europe. In 1842 Mr. James Finn, who subsequently became British Consul at Jerusalem, began to interest himself in Chinese Jews. A letter composed both in Chinese and Hebrew was sent to the Jewish community. Mr. Finn received a pathetic reply in 1870. The colony seems to have been rapidly declining, their teachers had all died, and there was no one left who could read Hebrew.

"Daily with tears in our eyes we call on the Holy name; if we could but again procure ministers, and put our house of prayer in order, our religion would have a firm support."

Out of 70 clans only 7 remained, numbering about 200 persons. A solitary stone bears silent witness to the past, synagogue and temple are gone. The ordinances of their religion are unobserved, and the few families left are fast being lost amid the Gentile population around, one man even holding the office of a Buddhist priest.

On March 13, 1900, a letter was despatched from the Jewish community in Shanghai offering to rebuild the synagogue, and it is possible that the "Orphan Colony" may even yet at the eleventh hour be saved from extinction and assimilation.

APPENDIX III

THE INTRODUCTION OF CHRISTIANITY INTO CHINA

In connection with the province of Shensi, in addition to the Nestorian tablet, there is another testimony as to the early introduction of Christianity into China which is perhaps not widely known. In an ancient Arabic manuscript written in the year of the Heira 569, or 1173 A.D., and translated by Eusebius Renaudot[1] are given some most interesting accounts of some early Arab travellers to China, dated A.D. 851 and 870 respectively. The second account, or "The discourse of Abu Zeid al Hasan of Siraf," tells of another still earlier Arab traveller who calls himself a cousin[2] of Mohammed. The testimony of this man is of such interest that we quote a considerable portion.

"There was formerly a man of the tribe of Koreish whose name was Ebn Wahab, descended of Hebar, the son of Al Asud, and he dwelt at Basra. This man left Basra when that city was sacked and came to Siraf, where he saw a ship ready to make sail for China. The mind took him to go on board this ship, and in her he went to China, where in the sequel he had the curiosity to travel to the Emperor's Court; and leaving Canfu[3] he reached Cumdan[3] after a journey of two months. He staid (*sic*) a long time at the Emperor's Court. . . . This man, when we saw him, was well advanced in years, but had his senses perfectly about him, and told us that when he had his audience the Emperor asked him many questions about the Arabs, and particularly how they had destroyed the kingdom of the

---

[1] Wells Williams quotes a translation into French dated A.D. 1845. The title-page of our copy is dated London, 1733, and from a note in the preface was probably translated about A.D. 1673.

[2] This is probably used in a loose sense, for he speaks of Mohammed as being long dead. Mohammed died A.D. 632.

[3] Canfu is the same as Kanfu in the Hangchow Bay, and Cumdan is probably Sian Fu, for the Syriac inscription on the Nestorian tablet speaks of "Cumdan the royal city."—ED.

Persians. 'Then,' said Ebn Wahab, 'he ordered the Interpreter to ask me if I knew my Master and my Lord, meaning the Prophet, and if I had seen him? I made answer, How should I have seen him who is with God? He replied, That is not what I mean, I ask you what sort of a man He was in His person? I replied that He was very handsome. Then he called for a box, and opening it he took out another contained therein which he set before him, and said to the Interpreter, Shew him his Master and his Lord; and I saw in the boxes the images of the Prophets, whereat I moved my lips, praying to myself in honour of their memory. The Emperor did not imagine I should know them again, and said to the Interpreter, Ask him why he moves his lips? I answered, I was praying in memory of the prophets. How do you know them, said the Emperor. I replied that I knew them by the representation of their histories: There, said I, is Noah in the ark, who was saved with those that were with him when God sent down the waters of the flood; and he afterwards peopled the whole earth with those that were with him at the same time; and I made the usual salutation to Noah and his company. Then the Emperor laughed and said, Thou art not mistaken in the name of Noah, and thou hast named him right; but as for the universal deluge it is what we know not. It is true indeed that a flood covered a part of the earth; but it reached not to our country, nor even the Indies. I made my answer to this and endeavoured to remove his objections the best I could and then said again to him, There is Moses with his rod and the children of Israel. He agreed with me as to the small extent of their country and the manner how the ancient inhabitants there were destroyed by Moses. . . . I then said to him, He there, is Jesus upon an ass, and here are His Apostles with Him. He said the Emperor was not long upon earth, seeing that all he did was transacted within the space of somewhat better than thirty months. . . . Then, said the same Ebn Wahab, I saw the image of Mohammed riding upon a camel, and his companions about him on their camels with shoes of the Arabesque mode on their feet, and leather girdles about their loins. At this I wept, and the Emperor commanded the Interpreter to ask me why I wept, I answered, There is our prophet and our lord, who is also my cousin.'"

It is interesting to compare Ebn Wahab's description of Sian Fu with the modern city. (See p. 201.)

Abu Zeid proceeds: "We asked Ebn Wahab many questions concerning the city of Cumdan (Sian), where the Emperor keeps his court. He told us that the city was very large, and extremely populous; that it was divided into two great parts by a very long and very broad street; that the Emperor, his chief minister, the soldiery, the supreme judge, the eunuchs, and all belonging to the Imperial household lived in that part of the city which is on the right hand eastward; that the people hold no manner of communication with them. The part on the left hand westward is inhabited by the people and the merchants." This account, though a thousand years old, agrees in the main with the present divisions of the city to-day.

APPENDIX IV

BIOGRAPHICAL OUTLINES TO ACCOMPANY PORTRAITS

See also Biographical Index

GROUP I.—PORTRAITS FACING PAGE 12.

1. **JOHN SHAW BURDON.** Arrived in China under C.M.S. in 1853. The first C.M.S. man to enter Hangchow, Shaohing, and Peking. Great itinerant, having at times Hudson Taylor, Dr. Nevius, and Griffith John as companions. Translator of Mandarin New Testament, Prayer Book. Consecrated Bishop of Victoria, Hongkong 1874; resigned 1897, and resumed station work. Died 1907.
2. **WALTER HENRY MEDHURST, D.D.** Reached Malacca under L.M.S. 1817. Originally sent out as a printer; ordained 1819. Opened L.M.S. Shanghai Mission in 1843. Died 1857. His great work was revision of the Chinese Bible, translation of Delegates' Version, and dictionary. Made an early tour of Chinese coast, reaching Shantung 1835.
3. **WILLIAM LOCKHART, F.R.C.S.** Appointed by L.M.S. to Canton 1839. Settled at Macao 1839. Moved temporarily to Shanghai 1840; settled there in 1842. Opened medical work in Peking in 1861. Having only gone to China for temporary service, he retired from China in 1864, and from L.M.S. in 1867. Died 1896, aged eighty-five.
4. **PETER PARKER, M.D.** Born in U.S.A. 1804. Graduate of Yale. Went under American Board to Canton as Medical Missionary 1834. The first Medical Missionary to China—not Dr. Lockhart, as frequently stated. In 1844 joined American Legation, but laboured at hospital till 1855. Helped to negotiate American China Treaty. Died 1888.
5. **GEORGE SMITH, M.A.** Association Secretary of C.M.S. 1841. Sailed as Missionary to China 1844; compelled to return home 1846. Consecrated Bishop of Victoria 1849-1864.

6. Ferdinand Genähr. The pioneer of the Rhenish Mission in China 1847 ; placed at first under direction of Gutzlaff. Married Mr. Lechler's sister. Died with his two sons of cholera in 1864, contracted from a destitute Chinese woman they had befriended. The author of several Christian works.

7. James Legge, M.A., D.D., LL.D. Born 1815. Arrived Malacca under L.M.S. January 1840. Settled at Hongkong 1843 as head of Anglo-Chinese Theological Seminary. Retired from L.M.S. 1873, and 1876 appointed as Professor of Chinese at Oxford. Died 1897, aged eighty-two. A man of prodigious industry, famous for his translation of the Chinese Classics, etc.

8. William Jones Boone, M.D., D.D. Pioneer of American Episcopal Church Mission to China. Reached Batavia in 1837 ; removed to Macao 1840. With Abeel was the first to open work at Amoy. Consecrated first Missionary Bishop to China 1844. Elected to committee for translating Delegates' Version, but withdrew on Term question, etc. Died at Shanghai 1864. He had a son, William Jones Boone, jun., born in Shanghai 1846, was 1870-1884 the fourth American Bishop to China. He died at Hankow 1891.

9. Samuel Wells-Williams, LL.D. Born U.S.A. 1812. Reached Canton 1833 to superintend American Board Press. Became Editor *Chinese Repository*, commenced by Dr. E. C. Bridgman. Escorted shipwrecked sailors to Japan 1837. For twenty-three years with American Board ; for twenty years Secretary and Interpreter U.S.A. Legation in China ; for eight years Professor Chinese at Yale University. Compiled Chinese English Dictionary, 12,527 characters, the *Middle Kingdom*, etc. Died 1884.

Group II.—Portraits facing Page 16.

1. Matthew T. Yates, D.D. Born 1819. Founder of American Southern Baptist Mission in China 1847. Died 1888. Part of the time he supported himself and others by his labours as American Vice-Consul, and in this way the crisis of the Home Church, owing to the Civil War, was tided over. Translated New Testament into Shanghai dialect.

2. Alexander Williamson, LL.D. Born 1829. Sailed for China under L.M.S. 1855, but his health failing, he returned home in 1857, reaching England 1858. Returned to China as Agent of National Bible Society of Scotland, and established himself in Chefoo 1863, and travelled extensively in North China, Manchuria, and Mongolia. Founded the Christian Literature Society in 1887, and died in 1890.

3. Charles Ph. Piton. Born 1835. Arrived in China under the Basel Mission 1864, having previously been on the Gold Coast, West Africa, 1862-63. In 1884, after twenty years in China, he returned home owing to his wife's health, and until 1905 engaged in Deputation work. Known for his translation work into the Hakka dialect in character, and for publishing a paper in the same.

4. Hendrick Z. Kloekers. Arrived in China under Netherlands Chinese Evangelisation Society in 1855, returning to Europe in 1858. Became the pioneer Missionary of English Baptist Missionary Society, reaching Shanghai in 1860, and settling at Chefoo in 1862, where he resided till 1865, when he returned to England. Messrs. Hall and Laughton were at times his colleagues in the B.M.S.

5. Ernst Faber, Dr.Th. Born in Germany 1839. Sailed for China 1864 under Rhenish Mission, from which Society he resigned in 1881, joining the Allgemeiner Evangelical Protestant Mission in 1885, and died of dysentery at Tsingtao in 1899. A man of profound scholarship and indefatigable industry, leaving many invaluable literary works, commentaries, etc.

6. Rudolf Lechler. With Theodore Hamberg, who died in Hongkong 1854, the pioneer and founder of the Basel Mission to China. Born 1824. Arrived in China with Hamberg in 1847. They went out in response to Gutzlaff's advocacy, but found his plans impracticable. Worked at Swatow among the Hakkas, and at Hongkong. Returned home 1899, after fifty-two years of work. Still living 1907.

7. Edward Pagell. In 1853 sailed under Moravian Mission to open Mongolian Mission; prevented from so doing and settled at Kyelang, Lahoul, in 1856, and founded Moravian Tibetan Mission. Died at Poo 1883.

8. Martin Schaub. Born 1850. Arrived in Hongkong 1874, under the Basel Mission. Died in Hongkong 1900. Noted as the Principal of the Seminary at Lilong, as a philologist, a translator, and author.

9. Augustus William Heyde. Sailed in 1853 to found Moravian Mission in Mongolia, but being prevented, settled at Kyelang in Lahoul, there founding Moravian Tibetan Mission 1856. Spent nearly fifty years on Tibetan border without a furlough. After recently completing revision of Tibetan New Testament, returned with his wife to Europe.

Group III.—Portraits facing Page 21.

1. Josiah Cox. Sailed for China under English Wesleyan Mission in 1852; joined G. Piercy at Canton; during Opium War laboured in Straits Settlements; upon peace being declared founded at Hankow, 1862, Wesleyan Central China Mission. (G. John reached Hankow 1861.) Failure of health compelled return to England 1875. During first furlough secured David Hill's appointment to Hankow. Died 1906.
2. William Muirhead, D.D. Arrived in China under L.M.S. in 1847. Spared to enjoy the unique honour of labouring for fifty-three years at the one centre of Shanghai, where he died in 1900. Eminent as a translator; pre-eminent as a great preacher to the Chinese.
3. Alexander Wylie. Born in London 1815. Sailed for China 1847. Died 1887. Appointed by L.M.S. indirectly for B. and F. Bible Society, for printing Delegates' Version of Bible; appointed B. and F. Bible Society's Agent 1863. Originally a cabinetmaker by trade, he learned printing under Mr., afterwards Sir Charles, Reed, and became one of China's greatest Sinologues, obtaining an extraordinary knowledge of Chinese literature,[1] etc.
4. William Chalmers Burns. Born 1815. Leader in revivals in Scotland, Ireland, and Canada. Founder of English Presbyterian China Missions 1847. Laboured at Hongkong, Canton, Amoy, Shanghai, Swatow, Peking, and Newchwang, where he died in 1868. Translated Amoy Hymn-Book and *Pilgrim's Progress* into inimitable Chinese, Mandarin, and Amoy. His dying charge led Irish and Scotch Churches to found their Manchurian Missions.
5. James Gilmour, M.A. Born near Glasgow 1843. Reached China, L.M.S., 1870, and immediately entered upon his work in Mongolia. For fifteen years itinerated, finally settled at Chaoyang. Died in Mongolia 1891.
6. David Hill. Born 1840. Sailed, under English Wesleyan Mission, for China with William Scarborough in 1864 to join Josiah Cox at Hankow. Laboured chiefly with Hankow as centre. Led Pastor Hsi to Christ during Shansi famine 1877-78, and died of typhus contracted when administering famine relief in 1896.

---

[1] Some facts here mentioned differ from published accounts, but they have been obtained from Mr. Wylie's daughter.

7. George Piercy. Born 1829. Landed in Hongkong January 1851, the pioneer and founder of Wesleyan Missions in China. Left China after thirty-two years' service, and commenced Mission to Chinese in London. Mr. Piercy is still living (1907) and continues this Mission (Address: Cathay, Cambridge Road, Leytonstone, London, N.E.). For his translation work see under Cantonese Version section.

8. Roderick Macdonald, M.D., C.M. Arrived in China under English Wesleyan Mission in 1884, and was successively stationed at Fatshan and Shiukwan in Kwangtung. In 1897 opened up medical work in Wuchow, Kwangsi. Here for nine years he laboured incessantly, laying foundations for a large mission station, including hospital, schools, industrial, and leper work. In 1906 was shot by pirates when attending wounded captain on s.s. *Sainam.*

9. Joseph Edkins, D.D. Born in Gloucestershire 1823. Reached Shanghai 1848 under L.M.S. Died 1905 at Shanghai, having spent fifty-seven years in China. He laboured for nearly thirty years in Peking, and became attached to Chinese Imperial Customs. Eminent as a translator and philologist, having an extensive knowledge of nearly twenty languages.

Group IV.—Portraits facing Page 23.

1. John Macintyre. Ordained 1865. Joined United Presbyterian Church of Scotland Mission at Chefoo in 1871, as colleague to Dr. A. Williamson. Opened Weihien. Crossed to Manchuria 1874, to join Dr. John Ross, whose sister he subsequently married. He laboured at Haicheng, becoming intimately acquainted with the district. Died at Peitaiho in 1905 of heart trouble.

2. Joseph M. Hunter, M.D. In response to William Burns's dying appeal, Irish Presbyterian Mission in Manchuria was commenced, Dr. J. M. Hunter and Rev. Hugh Waddell being the pioneers. They reached Manchuria in 1869. Dr. Hunter died in the Red Sea 1884, when returning home for his first furlough.

3. Carstairs Douglas, LL.D. Born 1830. In 1855 accompanied Wm. C. Burns on his return to China. Took charge of English Presbyterian Mission at Amoy. Advocated opening of Formosa, and accompanied Dr. Maxwell for four months on that mission. Prepared Dictionary of Amoy dialect, and elected Chairman of 1877 Shanghai Missionary Conference. Died July of same year, deeply lamented.

4. Wm. Nelthorpe Hall. The founder, with Mr. J. Innocent, of the Methodist New Connexion Mission in China. Reached

Shanghai 1860; settled Tientsin 1861. Died 1878. See Biography entitled "Consecrated Enthusiasm."

5. JOHN INNOCENT. The founder, with Mr. W. N. Hall, of Methodist New Connexion Mission in China. Reached Shanghai 1860; settled Tientsin 1861; visited Mongolia 1864. Died 1904 in England, aged seventy-five. Essentially an Evangelist.
6. JOHN LIVINGSTONE NEVIUS, D.D. Born 1829. Sailed for China under American Presbyterian, North, in 1853. After spending some years at Ningpo, settled with his wife at Hangchow in 1859; removed to Shantung in 1871, where he became a well-known evangelist and pastor. Elected Moderator of 1890 Shanghai Missionary Conference, and died 1893.
7. JOHN ROSS, D.D. The pioneer and founder of United Presbyterian (United Free) Church of Scotland Missions in Manchuria. Entered Manchuria 1872; subsequently, with Rev. J. Macintyre and devoted helper Wang, opened Moukden. Still living 1907.
8. HENRY BLODGET, D.D. Born 1825. Tutor at Yale, 1850-53. Sailed for China 1854, in connection with the American Board. Resided at Shanghai six years, then at Tientsin for four years, being the first Missionary to reside there, and permanently settled at Peking in 1864 for thirty years. Retired in 1894, and died 1903, aged seventy-eight. One of Mandarin New Testament Translation Committee; translated 194 hymns and other work. A man of strong logical mind.
9. HUGH WADDELL. With Dr. Hunter (whom see) one of the pioneers of Irish Presbyterian Mission in Manchuria 1869. After two years, through failure of health compelled to leave Manchuria, but became a well-known Missionary in Japan.

GROUP V.—PORTRAITS FACING PAGE 25.

1. GRIFFITH JOHN, D.D. Born 1831. Reached China 1855, L.M.S. Resided at Shanghai; settled at Hankow 1861, as pioneer missionary to Hupeh. Pre-eminent as tract-writer, translator, and preacher. Still living 1907.
2. ROSEWELL HOBART GRAVES, D.D. Arrived in China in 1856, and has been the central figure of American Southern Baptist Mission in Canton ever since. Has recently celebrated his jubilee of mission work in China. Still living 1907.
3. WILLIAM ARMSTRONG RUSSELL, B.A. Sailed for China 1847, one of the Founders of C.M.S. Ningpo Mission. First Bishop for North China, 1872-79. Died 1879.

4. George Evans Moule, D.D. Born 1828. Arrived in China under C.M.S. in 1857. Settled with wife and family in Hangchow 1865. Consecrated Bishop of Mid-China in 1880, which office he still holds though nearly eighty years of age, and after fifty years' work in China.

5. Samuel Isaac Joseph Schereschewsky, D.D. Born 1831 in Russia of Jewish parents; trained as a Rabbi. Converted; entered Theological College, New York. Reached China in connection with American Episcopalian Church Mission 1859. Appointed Bishop 1877. Paralysed through sunstroke 1881; continued translation work for twenty-five years. Died in Tokio 1906. Probably the greatest Bible translator China has had.

6. W. A. P. Martin, D.D., LL.D. Arrived in China in 1850. Spent six years in Ningpo. Founded American Presbyterian Mission at Peking in 1862. Elected, through Sir Robert Hart's nomination, as President of the Tungwen Imperial College 1869. Pre-eminently an educationalist. The Nestor of Missions, still living 1907, after fifty-seven years in China.

7. James L. Maxwell, M.A., M.D. Born 1836. Arrived in China under English Presbyterian Mission in 1863. Pioneer to Formosa in 1865. Expelled from Taiwan, settled at Takao till near close of 1868; returned to Taiwan till close of 1871. Returned home; put Romanised Colloquial New Testament through the press; for eight years invalided on his back. Returned to Formosa 1883; invalided home 1885. Since then Secretary London Medical Missionary Association. Still living 1907.

8. John G. Kerr, M.D. Arrived in China under American Presbyterian, North, in 1854. Pre-eminent as Medical Missionary; trained 200 Chinese medical students; wrote and translated many medical works. During his control hospital had 740,324 out-patients, 39,441 in-patients, 480,098 surgical operations. John Kerr Asylum for Insane one of his memorials. Died at Canton 1901.

9. Joseph Charles Hoare, D.D. Born 1851. Sailed for China under C.M.S. 1875. Established Christian College, Ningpo, of which he was Principal for more than twenty years. Consecrated Bishop of Victoria, Hongkong, 1898. Drowned in Hongkong typhoon 1906. *Photo by Lankester, Tunbridge Wells.*

GROUP VI.—PORTRAITS FACING PAGE 27.

1. **HUR LIBERTAS MACKENZIE**, D.D. Arrived in Swatow under English Presbyterian Mission in 1860; laboured there with distinguished success until his death in 1899. He was called to the Chair of the Synod in 1897. A man of a singularly gracious and winsome spirit.
2. **JAMES CAMERON**, M.D. Sailed for China in 1875 as one of eighteen C.I.M. pioneers for unoccupied provinces. The Livingstone of China, travelled, almost always on foot, through seventeen of the eighteen provinces, and in Manchuria, Mongolia, Sinkiang, Eastern Tibet, Burma, and Hainan. Died of cholera at Chungking 1892.
3. **HAROLD SCHOFIELD**, B.A., B.Sc., Lond.; M.A., M.D., Oxon.; F.R.C.S. Lond. Born 1851. A brilliant medical man; arrived in China under C.I.M. in 1880; founded first Medical Mission in Shansi at Taiyuan. Died 1883 from diphtheria contracted from a patient.
4. **RICHARD FREDERICK LAUGHTON**. Born 1838. Sailed for China under English Baptist Mission 1862; was stationed at Yentai, now called Chefoo, the first and at that time only B.M.S. station in China. After labouring there as a pioneer for seven years, he died in 1870, and was buried at Chefoo.
5. **JOHN WHITEFORD STEVENSON**. Sailed for China 1865, before C.I.M. Lammermuir party. Engaged in pioneer work in Chekiang in early years. With Dr. Henry Soltan opened Bhamo in Burma in 1875. He was, with Dr. Soltan, the first European to cross from Burma through China from west to east 1879-1880, and has for many years been C.I.M. Deputy-Director in China.
6. **WILLIAM M'GREGOR**, D.D. Has laboured in Amoy since 1864 under English Presbyterian Mission. His ripe scholarship and great abilities have left his mark on the preachers and pastors of Amoy region. The Principal of the Joint Theological College of English Presbyterian and American Reformed Missions. Called to the Chair of the Synod in 1905.
7. **JOHN M'CARTHY**. Arrived in China 1867, and laboured at first in Chekiang, Kiangsi, and Anhwei. Was the first non-official traveller to cross China 1877, passing through the province where Margary was murdered 1875. Now C.I.M. Superintendent of Yunnan.
8. **JAMES MEADOWS**. Sailed for China in 1862 as first member of C.I.M., definitely founded in 1865. Since 1874 he has remained in charge of the Shaohing station, Chekiang, and has

for many years been C.I.M. Superintendent of that province. Still living 1907.

9. Adam Dorwood. Arrived in China under C.I.M. 1878; laboured for two years in Anhwei, then from 1880 to 1888, when he died, devoted himself to pioneer work in Hunan, visiting most of its cities and residing for eight months in one of them, and that in Hunan's most anti-foreign period.

INDICES

I. CHRONOLOGICAL
II. GENERAL
III. MISSIONARY SOCIETIES
IV. BIOGRAPHICAL OR PERSONAL
V. TOPOGRAPHICAL

INDEX I

CHRONOLOGICAL

DATE B.C.		PAGE
2953	Fu Hsi the first of the 'Five Rulers'	159
2357-2255	The reign of Yao, at Pingyang	140, 210
2357-2208	City of Shaohing founded	75
2205	Founding of city of Ningpo	75
2180	Hsia dynasty ; capital at Taikang Honan	158
1766	Shang dynasty ; capital at Kweiteh Honan	158
1122-255	First mention of Yunnan as Shan-tsan during Chou dynasty	238
1122	Chou dynasty. Hunan part of state of Ch'u	164
781	Chou dynasty ; capital Honan Fu	158
551-479	The era of Confucius	98
500	City of Soochow founded	81
372-289	The era of Mencius	98
340	Suicide of Ch'u Yuan ; origin of Dragon Festival	164-65
216	Kwangsi annexed and designated Kweilin by Shih Hwangti	274
206	Emperors of first Han dynasty reigned at Sian	201
206 B.C. to 230 A.D.	Szechwan divided into five principalities	226
130	Name Changsha applied to large part of Hunan province	165
112	South Manchuria becomes vassal to China	301
DATE A.D.		
25	Eastern Han dynasty ; capital Honan Fu	158
34	Jews settled in China	430
221-263	Szechwan ruled by Minor Han dynasty	226
230-240	Campaigns of Manj-cu-ko in Yunnan	239
280	Tsin dynasty ; capital Honan	158
300	Arnobius writes of Christian deeds done among the Seres (Chinese)	5
317-582	Nanking, the official capital of China, first period	81
505	Entry of Nestorians into China	5, 352, 377
551	Eggs of silk-worm brought from China to Constantinople	5
592	City of Wuchow, Kwangsi, founded	279
606	Founding of city of Hangchow	75
618-905	Sian ; capital of T'ang dynasty	201
627-650	Nestorian translation of Scriptures made	377
635	Nestorians settle at Sian	5, 201, 377
668	Coreans at Liaoyang overthrown by T'ang dynasty	302
700	Hunan teas sent to Court as tribute	172
713	Site of Ningpo changed	75
781	Erection of Nestorian tablet	5, 202
845	Destruction of 4600 Buddhist monasteries by Emperor Wu Tsung	5
851 and 878	Arab travellers report existence of knowledge of truth in China	6, 202

DATE A.D.		PAGE
904	T'ang dynasty ; capital Honan Fu	158
926	Power of Bohai destroyed by Kitan	302
960	Sung dynasty ; Kaifeng Fu the capital	126, 158
1015	Taoist Pope endowed with freehold lands at Longhu in Kwangsi prefecture	133
1114	Rise of Kin dynasty (Nüchen)	302
1122	Civilisation introduced into Manchuria by brother of Wu Wang	301
1163	Jewish synagogue erected in Kaifeng Fu	430
1180	Chu-hsi appointed Governor of Nankang	133
1227	Death of Jenghis Khan	348
1246	Carpini starts for Far East	6, 377
1252	Kublai Khan subdues Yunnan	238
1260	Completion of Grand Canal, by Kublai Khan	81
1279	Jewish temple in Kaifeng Fu rebuilt	430
1280	Marco Polo governor of Yangchow	82
1288	Corvino despatched to China by Pope Nicholas IV.	6, 352
1307	Corvino appointed Archbishop of China	7
1368-1403	Nanking, the official capital of China, second period	81
1368	Establishment of Ming dynasty	126
1368-1643	During Ming dynasty Szechwan depopulated	226
1370	Fall of Yuan Mongol dynasty	349
1489	Date on Jewish tablet in Kaifeng Fu	429
	Jewish temple rebuilt in Kaifeng Fu	431
1512	Date on Jewish tablet in Kaifeng Fu	429
1543	Temporary revival of Mongol power under Dayan Khan	349
1552	Death of François Xavier	46
1560	Portuguese capture Macao	9
1579-1722	Period of growth of Roman Catholic effort	8
1579	Jesuit Michel Rogger sent to Macao	46
1582	Ricci obtains a foothold at Shaoking	9
1601	Ricci reaches Peking	9
1610	Death of Ricci	9
1617	Nurhachu, founder of Manchu dynasty, declared war on China	303
1621	Nurhachu captures Moukden and Liaoyang	303
1624-1662	Formosa, a Dutch possession	64
1625	Discovery of Nestorian tablet at Sian Fu	5, 202, 377
1631	Dominicans and Franciscans arrive in China	9
1636	Early Roman Catholic translation of Gospels into Chinese	378
1642	Kaifeng Fu besieged, Jewish synagogue destroyed	430
1644	Manchus capture Peking	303
1653	Jewish mandarin rebuilds temple in Kaifeng Fu	430
1663	Date on Jewish tablet in Kaifeng Fu	429
1671	Heilungkiang organised under new dynasty	304
1683	Formosa became a part of China	64
1685	Colony of Christian Tartars carried captive	105
1690	Roman Catholics in Hunan and Hupeh	179
1696	Roman Catholic translations of Scriptures seen in Peking	378
1717	Lhasa sacked by Zungars	341
1720	From this time Tibet pays taxes to China	320
1722-1809	Period of decline of Roman Catholic effort	8
1722	Death of Emperor Kang-hsi	10
1723	Suspension of Roman Catholic Missions in Kiangsi, by Emperor Yung Cheng	133
1723	Missionaries' efforts to help Jews stopped by Chinese Government	431
1724	Edict closing provincial churches and limiting residence of missionaries to Pekin and Canton	10

DATE A.D.		PAGE
1725	Discovery of a Syrian manuscript containing portion of Old Testament and a collection of hymns, in possession of Chinese	6
1732	Father Ripa's Chinese College at Naples founded	378
	Lighthouse erected on islet in Tungting lake	167
1735-1814	Earliest known Mandarin version of Scriptures by Roman Catholics	385
1744	General persecution of Chinese Christians, under Emperor Kien-lung	10
1757	Zungars annihilated	341
1773	Suppression of the Jesuits by Clement XIV.	10
1792	Lord Macartney's embassy to China	378
1793	Lord Macartney's embassy received by Emperor Kien-lung	103
1805	Marshman's translation of Scriptures into Chinese commenced	379
1807	Morrison reaches Canton	11, 379
	Gospel of Matthew in Chinese sent to Lambeth Library	379
1807-1842	Protestant Missions; period of preparation	11
1809	Overthrow of Papacy by Napoleon Bonaparte	11
1811	Manning's visit to Lhasa	327
1813	Originator of Taiping rebellion, Hong Siu-ts'üen, born	18
	Arrival of Dr. Milne in China	12
1814	Morrison's Chinese New Testament printed	380
1816	Marshman's Chinese New Testament printed	379
	Lord Amherst's embassy	128
1817	Mr. Stallybrass designated by L.M.S. for Irkutsk	353
	Two Buriats reach St. Petersburg	353
1818	L.M.S. first Mission to Mongolia commenced at Irkutsk	13, 353
1820	Commencement of Chinese immigration into Northern Manchuria	304
1822	Marshman's Chinese Bible completed	379
	Death of Dr. Milne	12
	Re-establishment of the order of the Jesuits	11
1823	Morrison and Milne's Chinese Bible completed	380
1824	Roman Catholic missionaries enter Tibet	415
	Dr. Morrison's furlough	12
1825	Manchurian translation of New Testament completed	417
1830	Arrival in China of Bridgman and Abeel	12
1831-35	Journeys of Carl Gutzlaff	13
1831	Arrival at Tien-tsin of Carl Gutzlaff	13
1832	First Protestant missionary visited Shanghai	86
1834	Society for the Diffusion of Useful Knowledge inaugurated	15
	Cessation of the East India Company's charter	12
1835	Manchurian translation of New Testament printed	417-18
	Morrison's Educational Society founded	15
	First Missionary Hospital opened	15
	Arrival in Shantung of Dr. Medhurst	13
1840	Mongolian (literary) version of Old Testament published	413
	First modern Roman Catholic bishop to Manchuria	311
	Holy Synod of Russia stop work of L.M.S. on borders of Lake Baikal	13, 354
1841	Hospital opened at Tinghai in Chusan	15
	Cession of Hongkong to the British	14
1842-1860	Period of the Ports	16
1842	Shanghai captured by the British	82
	Treaty of Nanking signed	15
	Founding of Mission at Amoy	17
	Chinkiang captured by the British	82
1843	Decision at Hongkong to revise New Testament, Wenli	381
	First Mission Hospital in Mid China opened	86

DATE A.D.		PAGE
1843	Transference of L.M.S. printing-press, and Anglo-Chinese college to Hongkong	16
	Drs. Medhurst and Lockhart take up residence in Shanghai	86
1844	Apostolic vicariat of Mongolia appointed	353
	American Baptist Missionary Union commenced work in Chekiang	79
	American Presbyterian Mission, North, commenced work in Chekiang	79
	Bishop Smith sailed for China	16
	Treaty with U.S.A., Christianity tolerated	15
	Miss Aldersey began work among the women and girls of Ningpo	30
	C.M.S. rent a house in native city, Shanghai	86
1845	Huc and Gabet in Lhasa	327-28
	Rev. G. Smith (afterwards Bishop of Victoria) visited Ningpo	77
	Bishop Boone arrived in Shanghai	86
	Treaty with France. Persecuting edicts of 1724 and later, rescinded	15
1846	Reopening of R.C. Missions in Kiangsi	133
	Hospital opened at Canton	15
1847	Basel Missionary Society commenced work at Hongkong	16
	American Southern Baptist and Seventh Day Baptist Missions arrive in Shanghai	86
1848	Church Missionary Society commenced work in Chekiang	79
	Pope entrusted provinces of Kwangtung and Kwangsi to "Missions Étrangères de Paris"	47
	American Methodist Episcopal Mission (South) began work in Shanghai	86
1849	Taiping rebellion broke out in Kwangsi	275
1850	First lady worker sent out to China by a missionary society	30
	Rise of Taiping rebellion	19
	C.M.S. commenced work in Fukien	56
	Modern Roman Catholic Missions commence work in Kwangsi	287
	American Presbyterian Mission (North) began work in Shanghai	86
1853	Moravian Mission to Tibet commenced	14, 328
	British and F. Bible Society's Jubilee	19, 374
	Yellow River changed its course	80
	Nanking captured by Taipings	85
1854	Rev. J. Hudson Taylor began work in Chekiang	78
1855	Delegates' version of Bible published	381
1855-73	Mohammedan rebellion in Yunnan	275
1856	Kyelang in Lahoul opened by Moravians	329
	Two complete editions of Foochow New Testament ready	395
1856	Seizure by Chinese Government, in October, of the Lorcha *Arrow*	19
1856-60	Second Opium war	19
1858	Treaty of Tientsin	19
1858	By Treaty of Aigun Russia gained left bank of Amur	304
1858-60	*Nine* treaties signed between China and Britain, U.S.A., France, and Russia	19
1858	Hunan created separate Roman Catholic See	180
1859-60	Russia by treaty obtain postal route through Mongolia	352
1860	Russia gained province of Primorsk	304
1860-77	Period of penetration	20
1860	American Southern Baptist Mission settled in Chefoo	98
	Methodist New Connexion began work in China	21

DATE A.D.		PAGE
1860	Dr. Blodget, of A.B.C.F.M., began preaching in Tientsin	105
1861	Kiukiang opened to foreign trade	132
	Newchwang opened as a port	24, 305
	Dr. Lockhart permitted to reside at Peking as medical adviser to the Legation	21
	Holmes and Parker murdered	98
	Taipings invaded Chekiang	74
	Hankow first opened to foreign trade	118
	Tengchow opened by American Presbyterians, North	21
	Mission work begun at Tientsin by L.M.S.	21
	L.M.S. begin work in Hankow	21
	Establishment of the famous Tungwen College	104
	Methodist New Connexion began work in Tientsin	105
1862	C.M.S. commenced direct mission work in Hongkong and Peking	21
	Wesleyan Missionary Society begin work in Hankow	21
	First converts baptized at Peking	21
	American Presbyterian Mission (North) establish themselves at Chefoo	99
1863	First missionaries to China of S.P.G. sent out	23
	Restrictions against residence of missionaries in Peking removed	21
	American Presbyterians, North, begin work in Peking	21
	Dr. Edkins of L.M.S. settled at Peking	21
	American Presbyterian Mission begin work in Peking	108
1864-67	Rev. W. Burns resided in Peking and published his translations of *The Peep of Day* and *The Pilgrim's Progress*	111
1864	First medical missionary reached Hankow	21
	Baptism of first converts at Hankow	21
	Taiping rebellion quelled	19
	Dr. Williamson visits Eastern Mongolia	28
	United Methodist Free Church began work in Ningpo	22
	Ordination of first Chinese clergyman in connection with C.M.S.	21
	Hangchow occupied by C.I.M.	78
	American Board began work in Peking	106
1865	American Board commence work on Mongolian border at Kalgan	22, 355, 361
	Rising of Dungans in Kuldja	341-42
	Russian occupation of Kuldja	344
	Mr. Bayley goes to "remote provinces"	28
	Bishop G. E. Moule moved to Hangchow, Chekiang	21
	Rev. David Hill reached Hankow	21
	Beginning of English Presbyterian Church missionary work in Formosa	65
1866	Union Foochow New Testament published	396
	First Protestant converts baptized in connection with the English Presbyterian Mission in Formosa	65
	American Presbyterians and American Baptists send out women workers to China	30
	Sailing of the *Lammermuir* party	30
	Dr. Williamson and Mr. J. Lees visit Shensi, Shansi, and Honan	28
	Dr. Alexander Williamson of National Bible Society of Scotland commenced work in Manchuria	24, 311
	First headquarters of C.I.M. established in China, in Hangchow	22
1867-70	Mr. Wellman of B. and F.B.S. visits Shansi	28
1867	Wm. Burns settled at Newchwang	311
	Beginning of Protestant missionary work in Kiangsi	133
	Mr. Duncan, of C.I.M., the first Protestant missionary to work in Nanking, reached that city	89

DATE A.D.		PAGE
1867	Mission work begun in Soochow	88
	American Presbyterian Mission, South, began work in Chekiang	79
	Mr. Johnson of B. and F.B.S. visits Honan	28
	American Board begin work in Tengchow	106
1868	Mr. Oxenham goes from Peking to Hankow through Honan	28
	Mr. Wylie and Dr. John of L.M.S. visit Szechwan and Shensi	28, 228
	American Southern Baptist Convention enter Kwangsi	291
	Chas. Schmidt took up residence in Soochow; the first foreigner to do so	88
	L.M.S. began work in Chinkiang	90
	Riot at Yangchow	23
	American Episcopal Church Mission began work in Hupeh	125
1869	Irish Presbyterian Church begin work in Manchuria	24, 311
	C.I.M. begin work in Kiangsi Province	23
	Anhwei Province occupied by C.I.M.	23
1870	L.M.S. second mission to Mongolia; Gilmour	24, 354
	Shanghai New Testament completed	392
1870-1875	Establishment of a China Missionary Bishopric in connection with the C.M.S.	25
1870-72	Mr. Mollman of B. and F.B.S. visits Shansi	28
1870	Tientsin massacre	24
	Methodist Episcopal Mission of U.S.A. began work in Peking	108
1871	Canadian Presbyterians begin work in Formosa	25
1872	Finally revised Northern Mandarin New Testament published	386
	Dr. Muirhead rented a chapel in Soochow	88
	United Presbyterian Church of Scotland begin work in Manchuria	24, 312
	Canadian Presbyterian Church begin work in China	66
1873	Amoy translation of New Testament published	401
	American Presbyterian Mission (North) began work in capital of Shantung	99
	C.I.M. rented its first house in Shanghai	86
	American Board begin work in Paoting Fu	106
1874	Northern Mandarin Old Testament published	386
	C.I.M. open a station at Wuchang	25
	Mohammedan rebellion in North-West China	200
	S.P.G. definitely begin work in China	25
	American Methodist Episcopal Mission began work in Taian Fu, Shantung	99
1875	Bhamo in Burmah opened as a mission station by C.I.M.	25, 246
	Itinerating in Honan and Hunan begun by C.I.M.	25, 159, 181
	Ambassadors allowed audience with Chinese Emperor without performing usual Chinese prostrations	25
	Missions in China enter upon a wider sphere	25
1876	Signing of Chefoo Convention	25, 181
	Hukow, in Kiangsi, opened as a port of call	133
	C.I.M. pioneers enter Shansi, Shensi, and Kansu	26, 202, 212, 216
	American Bible Society begin work in China	28
	First Railway laid down in China	82
1877	Dr. Cameron of C.I.M. on Tibetan border	334
	First complete Cantonese New Testament ready; G. Piercy	391
1877-79	Famine in Shansi	30, 211
1877	Provinces of Szechwan, Yunnan, Kweichow, and Kwangsi visited by C.I.M. missionaries	26, 264
	Dr. Timothy Richard reaches Taiyuan; commences B.M.S. work in Shansi	212
	Rev. J. M'Carthy travels on foot across China	26, 247
	American Board commenced work in Shansi	217
	Rev. J. M'Carthy commences settled work in West China	229

DATE A.D.		PAGE
1877 . .	First General Missionary Conference held at Shanghai	28
1878-1907	Period of progress, persecution, and prosperity	28
1878 . .	Women-workers of C.I.M. reach Taiyuan Fu in October	30
	Church of Scotland begun work in China, in Hupeh	28, 125
	David Hill visits Shansi	212-13
	Work commenced C.I.M. in Pingyang Plain, Shansi	219
1879 . .	Hunan divided into two Roman Catholic Sees	180
	First Station in Han Valley, Shensi, opened	203
	Opening of C.I.M. Chefoo sanatorium	100
1880 . .	Dorward commences his work in Hunan	181
	American Board began work in Shantung	99
	Formation of North China Diocese	108
1880-1896	Mr. Archibald makes itinerations in Hunan	183
1881 . .	C.I.M. pioneers to west of Fen river, Shansi	214
	Taichow New Testament published	404
	Tibetan translation of New Testament completed	415
	Soochow translation of New Testament published	402
	First Station C.I.M. opened in Yunnan	248
	American Methodist Episcopal Mission join C.I.M. in Szechwan	229
	C.I.M. open Chengtu, capital of Szechwan	229
	Peking Blind Mission began work	29
1882 . .	Sinkiang made a separate province of China	190
1882-1884	Seventy-six additional workers sent out, C.I.M.	29
1882 . .	Moukden opened by Rev. John Ross	312
	Berlin Missionary Society began work	29
1883 . .	New Testament in Hakka, both in Romanised and Character, published	394
1884 . .	Amoy version of Old Testament completed	402
	Church of England Zenana Mission begin work	29
	Canadian Presbyterians commence work in Honan	160, 163
	First mission premises secured in Honan C.I.M.	160
	Methodist New Connexion began work in Tangshan	107
1885 . .	Moravians open Leh, capital of Ladak	329
	German General Protestant Mission began work in China	29
	Dr. John's translation of New Testament in Wen-li published	384
	C.I.M. commence work between arms of Great Wall, Shansi	216
	American Methodist Episcopal Mission began work in Anhwei Province	145
	Sailing of the Cambridge Seven	29
	Franco-Chinese War	286
	Plymouth Brethren began work in Kiangsi	134
	Bible Christian Mission started work in China	29
	The Christians' Mission began work in China	29
1886 . .	Gilmour settles at Chaoyang	354
	Union Cantonese New Testament published	391
	Riot at Chungking	230
	Foreign Christians' Mission began work in China	29
	C.I.M. commence work north of Great Wall, Shansi	251
	English Friends' Mission began work in China	29
1887 . .	Lungchow, Kwangsi, opened as Treaty port	278
	Bible Christians opened their first Station in Yunnan	246
	Christian Literature Society formed	177
	Sailing of the "Hundred" C.I.M.	29
	Swedish Mission in China began work	29
1888 . .	Cecil Polhill, of C.I.M., commenced work on Tibetan border	335
	L.M.S. commence settled work in Szechwan	231
	Swedish Mission commenced work in South Shansi	221
	Scandinavian-American Christian Free Church Mission began work	29

DATE A.D.		PAGE
1888	Seventh Day Adventists began work in China	29
	Foreign Christian Missionary Society began work in Anhwei Province	146
1889	Easy Wen-li translation of New Testament published	384
	United Brethren in Christ began work in China	29
	Dr. John's Mandarin New Testament published	387
	German China Alliance began work	29
1890	M. Bouvalot and Prince Henry journey into Tibet	327
	Missionary Conference at Shanghai	31
	Missionary Conference at Shanghai decides on preparation of Union version of Bible in Wen-li, Easy Wenli, and Mandarin	31, 382, 384, 387
	L.M.S. commenced work among Joharis	331
	Yangtse Valley riots	232
	Murder of a Wesleyan Missionary at Wusüeh	31
	American Baptists enter Szechwan	231
	English Friends' Mission enters Szechwan	231
	Christian Missionary Alliance began work in Anhwei Province	146
	Swedish-American Mission Covenant began work in Hupeh	125
	Swedish (Congregational) Missionary Society began work in Hupeh	125
1891	Joint protocol of various Powers presented to Chinese Government	32
	Beginning of the C.M.S. West China Mission	32, 231
	Assam Frontier Pioneer Mission commenced work on Tibetan border	333
	English Wesleyans appoint two native evangelists to Hunan	185
	English Baptists enter Shensi	205, 207
	Outbreak of Yangtse riots	182
	Two Presbyterian Missions in Manchuria form one Presbytery	313
	Hunan placards crusade	175
	Norwegian Lutheran Mission began work in Hupeh	125
	Hauge's Synodes Mission began work in Hupeh	125
	American-Norwegian Lutheran Missionary Society began work in Hupeh	125
1892	Rockhill attempts to reach Lhasa	327
	Scandinavian Alliance established at Ghoom	331
	International Missionary Alliance commenced work on Tibetan border	334
	Canadian Methodists enter Szechwan	231
	Some twelve Hunanese baptized at Hankow	183
	Gospel Baptist Mission (U.S.A.) began work in Shantung	99
1893	Permanent premises secured in Sian	204
	Christian Missionary Alliance commence work north of Great Wall, Shansi	215
	Miss Annie Taylor tries to reach Lhasa	327
	American Baptist Union began work in Hupeh	125
1894	Alliance Mission commenced regular work in Kwangsi	288
	Whole Bible completed in Cantonese dialect	391
	Chino-Japanese War	32, 177
	Rev. James A. Wylie murdered in Manchuria	315
1895	Riot in Szechwan in May	32, 233
	Kucheng massacre in August	32
	Mohammedan rebellion North-West China	193
	Cession of Formosa to Japan	68
	Christians' Mission began work in Chekiang	79
	Scandinavian Alliance commences its Mongolian Mission	355
	Y.M.C.A. began work in North China	110
	Danish Lutheran Mission entered Manchuria	317

DATE A.D.		PAGE
1895 . .	American Church Mission began work in Anhwei Province .	147
	Christian and Missionary Alliance began work in Hupeh .	125
	Rev. Samuel Clarke appointed by C.I.M. for work among aborigines	265
	Swedish Mission commences work in Honan . . .	163
	Mass movement in Szechwan	234
1895-1896	American Presbyterian Mission began work in Anhwei Province	146
1896 . .	Swatow version of New Testament in character issued .	400
	Russian colonel with sixteen men reached Moukden *viâ* Corea	305
	Alliance Mission settled in Wuchow, Kwangsi	288
	Work among Heh-Miao commenced by Mr. and Mrs. Webb	266
	C.I.M yielded Taiyuan to Sheoyang (B.M.S.) Mission . .	217
	New system of postal communication established at Hankow	118
1897 . .	Shanghai Union New Testament published . . .	393
	New College of Reform established Changsha . . .	178
	The Gospel Mission commences work in Honan . . .	163
	Hunan entered from the east	182
	Wesleyan Missionary Society enters Kwangsi . . .	291
	Wuchow, Kwangsi, opened as Treaty port	279
	American Presbyterians enter Hunan from Kwangtung .	186
1898 . .	*Coup d'état*	178
	Russians took Port Arthur	305
	Mr. Fleming, C.I.M., killed in Kweichow	267
	Mr. Alexander commences work at Changsha . . .	185
	Railway from Lungchow to Kweilin surveyed . . .	286
	American Norwegian Lutheran Mission commence work in South Honan	161
	Shanghai to Woosung line relaid	83
	Miss Annie Taylor settled at Yatung	333
	Swedish Mongolian Mission commenced	356
	Ningpo Union version of New Testament published . .	398
	Church of Scotland Mission commenced special efforts to reach Tibetans	332
	Yü-man-tse rebellion in Szechwan	233
1899 . .	Missionary conference at Chungking	233
	Moravians open Kalatse in Ladak	330
	Methodist Episcopal Mission commenced Tibetan Mission .	331
	Government College opened in Kweilin	278
	Arrangements for opening Yochow, Hunan, to trade . .	176
	Seizure of Kiaochow by Germany	33
	Assumption of official rank by the Roman Catholic missionaries	33
	C.M.S. enters Kwangsi	289
1900 . .	Union and Federation movement inaugurated in Peking .	111
	American Advent Christian Mission began work in Anhwei Province	147
	"Boxer" outbreak	33
	Siege of Peking	102
	Dr. M. A. Stein exploring Chinese Turkestan . .	340-41
1901 . .	Wenchow translation of New Testament completed . .	404
	First complete reference Bible in Chinese (Shanghai) published	398
	Irish Presbyterians take over L.M.S. work at Chaoyang .	355
	Dr. Keller, C.I.M., opens Changsha	182
	American United Evangelical Mission begins work Hunan .	186
	Norwegian State Mission commences work in Changsha .	185
	Reformed Church U.S.A. begins work in Hunan . .	186
	Empress-Dowager takes refuge in Sian	201
1902 . .	British Commercial Treaty with China	176

DATE A.D.		PAGE
1902	Recrudescence of Boxerism in Szechwan	235
	Chowpatti Mission in Mid Himalaya established	331
	Bishop Schereschewsky's Easy Wen-li translation of Bible published	385
	Independent Lutheran Mission commences work in Honan	163
	Seventh Day Adventists commence work in Honan	163
	Mr. Powell of C.I.M. opened Kaifeng Fu, capital of Honan, last provincial capital to be opened	161
	Martyrdom of Bruce and Lowis in Hunan	182
	Stanley Smith opened work at Tsehchow, Shensi	222
1903	Hauge's Synod commences work in Honan	163
	Sphere in Kiangsi appointed for German-Swiss workers of St. Chrischona associates of C.I.M.	138
1903-4	Surveys for Canton-Hankow railway commenced	174
1904-1905	Bridge across Yellow River built	157-58
1904	First baptisms at Tachienlu	337
	British entry into Lhasa	320
	American Baptists, South, commence work in Honan	163
	Opening of Changsha as Treaty port	176
1905	Swatow version (in Romanised) of New Testament completed	400
	Opening of Canadian Methodist press in Chengtu	236
	Free Methodists commence in Honan	163
	Mr. Hudson Taylor dies at Changsha	183
1906	Opening of the Union Medical College in Peking on February 13	106
	South Chihli Mission commence in Honan	163
	Martyrdom of Mr. and Mrs. Kingham and child, Kiangsi	135
	Railway, Peking to Kalgan, opened	352
	Kwangsi Medical Mission commences	291
	Dr. R. Macdonald of Wuchow murdered	289
1907	Nanning, Kwangsi, opened as Treaty port	278

INDEX II

GENERAL

Aboriginal story of the Deluge, 256
Aborigines, 55, 64, 66, 71, 165, 226, 243, 244, 251, 273, 301, 421
A Flight for Life, 365
Allgemeine Missions Zeitschrift, 61
A Japanese History of Ancient Europe, including Arabia and Turkestan, 294
American Boycott, 284
An Account of Missionary Success in Formosa. By Rev. W. Campbell, F.R.G.S., 72
Ancestral Worship, 10
Ancient seat of Chinese people, 210
Anhwei Province opened, 23
An Inside View of Mongolia, 365
"Ararat" of China, 210
Area of Chinese Empire, 2
Army of China, 103, 157

Baptist, first China Mission, English, 17
Beautiful Soo. By Dr. H. C. Du Bose, 87
Bible Translation Committee, 110
Bible, Translations of, 376
    The literary, High Wen-li, 376
    The literary, Easy Wen-li, 383
    Northern Mandarin, Peking, 385
    Southern Mandarin, Nanking, 388
    The Cantonese Version, 389
    The Shanghai Version, 392
    The Hakka Version, 393
    The Foochow Version, 395
    The Ningpo Version, 397
    The Swatow Version, 399
    The Amoy Version, 401
    The Soochow Version, 402
    The Wenchow Version, 403
    The Taichow Version, 404
    The Hangchow Version, 405
Bible—
    The Hinghwa Version, 405
    The Kienning Version, 406
    The Kienyang Version, 407
    The Shantung Mandarin, 407
    The Kinhwa Version, 407
    The Sankiang Version, 408
    The Shaowu Version, 408
    The Chungchia Version, 408
    The Hainan Version, 409
    The Mongolian Versions, 410
    The Tibetan Versions, 415
    The Manchu Version, 416
Bohea hills, the famous, 54
Boxer Outbreak, 99, 234, 276, 305, 316, 365
Bridge of Boats, ancient, 274
Bridge over Yellow River, 157
Buddhism, 74, 116, 326, 351, 357
Buddhist monasteries destroyed, 6

"Cambridge Seven," 29, 32, 219
Canal, the Grand, 74, 80, 81, 83, 94, 103, 107, 140, 152
Canton Christian College, 50
Capture of Anping, in Formosa, 66
Chamber of Commerce, Shanghai, 133
Chengtu plain, population of, 4
China. By Du Halde, 6
China, No. 1, 1903, 4
China Branch, Royal Asiatic Society Journal, 1900, 227
China's Millions, 112
China's Spiritual Needs and Claims. By Rev. J. Hudson Taylor, 22
Chinese Missionary Society, a, 146
Chinese Repository, 12
Chinese Turkestan, 339
Chinese who are not Chinese, 259
Chino-Japanese War, 137-177, 233-305

Chou Han Writings, the, 175
Civil War in America, 22
Classic Literature of China, 98
Coalfields of China, 104, 130, 141, 155, 209
Coast-line of China, 2
Comparative Table of China Missions, 40
Comparisons of population, 4
Conferences on Federation, 111
Conferences, some, 112, 222, 233, 382, 384, 387
Confucius and Confucianism, 74, 98, 116, 124
Convert, a notable, 84
Convert, a notable Mongol, 362
Converts, 59
Coup d'état, 178, 267
Cradle of the Chinese race, 201

Dangers and Difficulties confronting Protestant Missions in China, 51, 61, 71, 289
Death-rate of China, 4
Deluge, Chinese story of, 74
Derelict Temples, 156
Destroyer of Confucian books, 74
Devastated villages, 195
Dialects of China, 44, 55, 61, 71, 243, 253
Dominicans, 9
Do Not Say. By Rev. J. H. Horsburgh, 32
Dragon Festival, the, 164

Early Missions, 5
Educational Institutions in Hupeh, 123
Educational work, 49, 50, 67, 72, 77, 83, 87, 91, 103, 104, 106, 108, 110, 117, 120, 124, 134, 136, 138, 146, 147, 156, 177, 187, 220, 236, 278, 284, 314
Electric tramway in China, 104
Emigration of Chinese to Inner Mongolia, 347
Encouragements, 62
Encyclopædia Britannica, 343
Encyclopædia of Missions, 193

Famine in Shensi, 206
First Chinese Protestant Convert Baptized, 48
First entrance of Gospel into China, 5
First locomotive built in China, 104
First mining enterprise, 104
First Missionary to reside in Peking, 105
First printing-press erected in China, 86
First strife over "the Term question," what word to use for "God," 10
Flood, Chinese story of, 210
Foreign concessions in China, 103
Foreign publications translated into Chinese, 35, 111
Formosa under the Dutch. By Rev. W. Campbell, F.R.G.S., 72
Four classes of Chinese, 97
Franciscans, 9
Franco-German War, 24
From Far Formosa. By Rev. G. L. Mackay, 67
Fu Cities of Chekiang, 75

Geographie de l'Empire de Chine, 190
Geology of Szechwan, 224
Girls, Miss Aldersey's work amongst Chinese, 18
Gobi Desert, 344
"Goddess of Mercy," 74
Grain Transport Service, 167
Greek Church, the, 105
Guilds of China, 45

Hakkas, the, 43, 44, 64
Hemp-growing centre, a, 129
History of the Church Missionary Society. By Mr. Eugene Stock, 27
History of the Mongols. By Stanley Lane-Poole, 348
"Holy Mother, Queen of Heaven," 96
Hupeh, Province of, 114

Idolatrous Province, a specially, 96
Immigration, a field for, 273
Immigration into Shensi, 207
Independent Church, a Chinese, 92
Inscriptions Juives de Kaifeng Fu. Par le P. Jérôme Tobar, 429
Introduction of Christianity into China, 433
Irrigation of the Chengtu Plain and Beyond, 227
Island of Formosa, the, 63

James Gilmour of Mongolia, 350
Jesuits, 8, 9, 10, 46, 47, 77, 105
Jesuit Survey of Empire and Reformation of Calendar, 10
Jewish Community in Honan, 159
Jews in China, 428
Journeys in North China, Manchuria, and Eastern Mongolia. By Rev. Alex. Williamson, 346

Kiangsi Province opened, 23

"Land of Demons," 251
Largest Lake in China, the, 114
Les Lolos. By Paul Vial, 274
Les Missions Catholiques Françaises au XIX^e Siècle, 47
Liberality of Chinese Christians, 50, 72, 145, 146

Manchus, 85, 301, 308
Martyred Missionaries, 31, 32, 33, 58, 98, 100, 135, 267, 315, 365
Mass Movement, the, 234
Medical Work, 15, 17, 31, 49, 50, 58, 65, 67, 70, 77, 89, 100, 104, 106, 107, 111, 116, 121, 134, 145, 146, 147, 161, 182, 203, 208, 217, 249, 268, 314, 343
Metropolis of Buddhism, 326
Minerals of Hunan, 173
Ming Dynasty, 7, 64, 99, 126, 277, 303
Mint, A Chinese, 157
Missionary Societies in the Province of Kwangtung, 53
Mission Problems and Missionary Methods in South China. By Rev. J. Campbell Gibson, M.A., D.D., 67
Modern movements, 105, 175
Mohammedanism, 5, 192, 193, 201, 239, 275, 295, 341
Mongol Dynasty, 7, 101, 107, 126, 348
More about the Mongols. By Rev. Jas. Gilmour, 350
Most progressive province of China, the, 83
Mountainous regions of China, 44, 54, 63, 76, 93, 127, 132, 141, 151, 153, 158, 167, 169, 191, 198, 210, 240, 249, 272, 292, 309, 319, 338, 345
Mount Morrison, 63
Mount Tai, 94
Movements of quickening, 52
Murder of Mr. Margary, 247
Museum at Tsingchow, 99

Nestorians, 5, 7, 201, 377
Nestorian Tablet, the, 202
"New Learning," 50, 51, 187
North China Herald, 357
Number of chapels and schools in Soochow, 88
Number of Missionary Societies in Shanghai, 86
Numeral type for China, Murray's, 110

Occupations of the Chinese, 44, 45. 46
Opium Questions, the, 14, 19, 20, 26, 34, 58, 60, 62, 69, 154, 200, 213, 221, 242, 258, 263, 283, 286

Papers and Magazines published in China, 72, 83, 91, 104, 110, 285
Peking Convention, 18
Peking opened to residence of Foreign Ministers, 19
Penelope's web, 85
Period of the Ports, 16
Period of Penetration, 20
Placards issued from Hunan, blasphemous, 32
Plain of Chengtu, 225
Plain of North China, 4
Population of China, 3
Porcelain industry, centre of, 132
Positive Truth, importance of preaching, 119
Post in China, Imperial, 69, 119, 134, 157
Prayer wheels, 326
Preliminary Report of a Journey of Archæological and Topographical Exploration in Chinese Turkestan, 340
Presbyteries of Formosa formed, 68
Products and Industries of China, 44, 54, 55, 75, 76, 81, 95, 118, 127, 129, 141, 154, 167, 172, 192, 201, 211, 241, 263, 281, 283, 307, 310, 322
Protestant Missionary Atlas. By Rev. Harlan P. Beech, 296
Prussian Treaty, 20
Public preaching of Gospel, 121

Railways in China, 69, 82, 83, 95, 103, 104, 109, 118, 130, 150, 151, 157, 158, 174, 241, 278, 281, 286, 305, 309, 352
Roman Catholic, first effort, 6
Roman Catholic, second effort, 8
Romanisation of Chinese: an interesting fact about it, 65
Romanised versions of Scriptures, Chinese, 388
Romanists, 6, 8, 9, 33, 43, 47, 48, 51, 64, 65, 77, 84, 85, 103, 105, 133, 145, 179, 234, 273, 287, 290, 297, 311, 328, 352, 371, 377
Russia, encroachment of, 2

Sanatoria of China, 100, 138
Schools at Chefoo, 100
Scriptures, translation and circulation, 5, 7, 13, 19, 31, 48-65, 110, 376
Secret Societies, some, 44, 276
Self-support, 49, 57, 68, 223

Seventy additional workers, 29
Shanghai, population of, 4
Siangtan Exchange, the, 171
Sian Plain, the, 199
Smallest province of China, 73
Song dynasty, 133
Standard Geography. By Reclus, 341
Statesman's Year-Book, 73
Statistics, 2, 15, 18, 22, 28, 30, 31, 36-40, 47, 48-51, 60, 72, 77, 78, 79, 87, 88, 106, 107, 108, 109, 113, 124, 136, 138, 143, 146, 147, 148, 162, 180, 182, 185, 288, 291, 312, 317
Statistics of the Church in Formosa, 72
Statistics of Protestant Missions in Chekiang, 79
Statistics of Protestant Missions in China, 36-40
Strange superstitions, 257
Sung dynasty, 126
Suppression of Jesuits, 10, 47
Sweden, first missionary effort of the Church in, 17
Switzerland of China, the, 240

Table of Chinese versions of Scriptures, 376
Taiping Rebellion, 17-18, 43, 74, 78, 85, 87, 118, 132, 141, 165, 170, 177, 200, 275, 281
Taoism, 74, 133
Tariff revision, 20
Tartars, the, 7, 64, 82, 105, 303
Tea in the world, finest, 132
Telegraph lines in Sinkiang, 296
Temples converted into schools, 104-115
"Term" question, the, 10, 111, 372
The Chinese Recorder, 372
The Cities and Towns of China. By Consul Playfair, 102
The Far East. By Arch. Little, 132, 227
"The Gospel Village," 207
The Island of Formosa, Past and Present. By J. W. Davidson, 72
The Middle Kingdom. By Dr. Wells-Williams, 12
The Peep of Day, 111
The Pilgrim's Progress, 111
The Wars of Europe. By Wang Shu-cha, 294
Through the Heart of a Continent. By Sir F. Younghusband, 346
Tibet, 318
Tientsin massacre, 24
Tobacco-growing centre, a, 128
Topography of Juen-Luang Hsien, 293
Tract, a notable, 18
Trade centre, a great, 117
Trade Returns of Hankow, 118
Training Home, Anking, 144
Translations of Chinese literature — Classics, etc., 16
Treaty of Chefoo, 93
Treaty of Nanking, 18, 56
Treaty of Nertchinsk, 304
Treaty of Tientsin, 18, 26

Union and Federation movement, 111

Valley of the Han River, 198
Versions of Scriptures in Chinese, 376
Vocabularies and Dialects of Aborigines, 421

Wall, The Great, 74, 81, 101, 108, 215, 307, 308, 345, 347
War with China, England's second, 19
Waterways of China, 43, 55, 75, 76, 80, 94, 101, 127, 130, 139, 151, 166, 168, 191, 228, 241, 271, 280, 304, 306
West China Missionary News, 233
Western China. By Dr. Virgil Hart, 232
Women's Work, 30, 57, 249
Works of benevolence, 121

Yü-man-tse Rebellion, 233
Yunnan Topography, 243

INDEX III

MISSIONARY SOCIETIES[1] AND INSTITUTIONS

American Advent Christian Mission, 147, 148
American Baptist Missionary Society (North and South), 16, 17, 22, 30, 77, 79, 86, 98, 125, 162, 163, 231, 288, 393, 408
American Bible Society, 110, 135, 183, 381, 382, 385, 386, 392, 402, 406
American Bible Union, 398
American Board of Foreign Missions, 15, 16, 17, 18, 22, 99, 103, 106, 108, 111, 217, 354, 357, 360, 382, 395, 408
American Episcopalian Missionary Society (General and South), 16, 18, 23, 30, 86, 87, 89, 90, 98, 108, 125, 147, 148, 186, 232, 331, 395, 396, 402
American Methodist Episcopalian Mission, 17, 23, 30, 86, 87, 99, 133, 145, 148, 237, 406
American Norwegian Lutheran Missionary Society, 125, 161
American Presbyterian Missionary Society (North and South), 16, 17, 21, 22, 30, 77, 78, 79, 87, 88, 99, 108, 111, 146, 148, 186, 229, 288, 382, 391, 402
American United Evangelical Mission, 186
Anglo-Chinese College, 107
Assam Frontier Pioneer Mission, 333
Asylum for the Insane, 122
Augustana Synod Mission, 162, 163

Basel Missionary Society, 16, 49, 135, 394
Berlin Foundling Home, 30
Berlin Missionary Society, 29
Bible Christian Mission, 29, 245
British and Foreign Bible Society, 19, 110, 125, 135, 208, 228, 329, 337, 366, 374, 379, 382, 386, 390, 410, 413

Calcutta Auxiliary Bible Society, 416
Canadian Methodist Mission, 231, 236
Canadian Presbyterian Church Missionary Society, 66, 160, 163
Central China Religious Tract Society, 121, 125
China Inland Mission, 22, 23, 27, 30, 32, 77, 78, 79, 89, 90, 99, 100, 109, 125, 126, 135, 143, 148, 160, 161, 162, 163, 181, 195, 202, 211, 216, 218, 221, 222, 229, 232, 237, 245, 250, 264, 288, 333, 334, 357, 388, 404, 407, 409
Chinese Evangelisation Society, 14, 18, 78
Chowpatti Mission, 331
Christian and Missionary Alliance, 125, 146, 148, 185, 197, 215, 288, 289
Christian Literature Society, 87, 177
Christians Mission, the, 29, 77, 79
Church Missionary Society, the, 8, 16, 17, 21, 23, 24, 27, 32, 54, 56, 73, 77, 78, 79, 86, 107, 186, 231, 237, 288, 289, 392, 395, 404, 407
Church of England Zenana Mission, 29, 30
Church of Scotland Mission, 125, 332
Cumberland Presbyterian Mission, 187

---

[1] In the cases of the American Baptist Missionary Union and the American Southern Baptist Mission; the American Presbyterian Mission, North, and the American Presbyterian Mission, South; the Methodist Episcopal Church, South, and the American Episcopal Mission, the names are so similar and occasionally somewhat loosely used by various writers that it has been thought well to group them on the Index to avoid any reference being wrongly designated.—Ed.

Danish (Lutheran) Missionary Society, 317
"David Hill Blind Asylum," 122
Denver Baptist Church Mission, 187

Educational Union, the, 111
English Baptist Mission, 17, 99, 205, 212, 217
English Friends' Mission, 29, 231
English Presbyterian Mission, 17, 49, 50, 63, 135, 399, 401
Evangelical Association of North America, 187

Finland Missionary Society, 138, 187
Foreign Christians Mission, 29, 89, 145, 148
Free Methodist Mission, 162, 163

German China Alliance Mission, 29, 138
German General Protestant Mission, 29
Gospel Baptist Mission (U.S.A.), 99

Hauge's Synod Mission, 162, 163

Independent Lutheran Mission, 162, 163
Independent Workers, 148, 222
Indian Christian Realm, 331
International Missionary Alliance, 334
Irish Presbyterian Church Mission, 24, 107, 109, 311, 355

Jesuit Mission, 385

"Les Missions Étrangères," 287
London Missionary Society, 12-16, 18, 21, 78, 86, 90, 101, 107, 111, 114, 125, 183, 228, 231, 288, 330, 353, 354, 379, 381, 382, 401, 417
London Mission Hospital, 87

Methodist New Connexion, 21, 99, 106
Missionary Society of Lund, 17
Mission to the Blind, 110
Mission to Lepers, 122
"Missions Étrangères de Paris," 47
Moravian Mission, 14, 328, 364, 415
Moravian Tibetan Mission, 355
Morrison Educational Society, 15, 16, 17
M'Tyiere Girls Boarding-School, 87

National Bible Society of Scotland, 24, 110, 121, 125, 183, 311, 382, 384
Netherlands Missionary Society, 13-16
North China Tract Society, 111
North China Union College, 103
Norwegian Lutheran Mission, 163, 185

Peking Blind Mission, 29
Plymouth Brethren, 110, 134

Reformed Church (U.S.A.) Mission, 186, 401
Rhenish Mission, 17
Russian Bible Society, 353
Russian Ecclesiastical Mission, 382
Russian Greek Church, 162, 163

Scandinavian American Christian Free Church Mission, 29
Scandinavian China Alliance, 197, 205, 215, 330, 355, 357
Scandinavian Mongolia Alliance Mission, 414
Schools for the Deaf and Dumb, 122
Seventh Day Adventists, 29, 162, 163
Seventh Day Baptist Mission, 86
Shansi Imperial University, 80, 217
Sheoyang Mission, 217
Society for Promoting Female Education in the East, 30
Society for the Diffusion of Useful Knowledge, 15
Society for the Propagation of the Gospel, 23, 99, 100, 405
South Chihli Mission, 109, 162, 163
Southern Baptist Convention, 289
St. John's University, 87
St. Luke's Hospital, 87
Swedish American Mission Covenant, 125
Swedish Mission in China, 29, 161, 163, 205, 221
Swedish (Congregational) Missionary Society, 125
Swedish Mongolian Mission, 356

The Gospel Mission, 163
"The Lockhart Medical College," 106

Ultra-Ganges Mission, 13
Union Medical College in Peking, 106
Union Theological College, 111
United Brethren in Christ, 29
United Methodist Free Church, 22, 77, 78, 79, 403
United Presbyterian Church of Scotland, 24, 312

Welsh Presbyterian Mission, 333
Wesleyan Missionary Society, 17, 21, 31, 125, 185, 212, 289
West China Tract Society, 234
William Nash College, 134

Y.M.C.A., 110, 120, 125
Yale University Mission, 188

INDEX IV

BIOGRAPHICAL OR PERSONAL

Abeel, 12, 17, 30
Abercromby, Mr., 413
Adam, J. R., 245, 265
Adler, Marcus N., 159, 428
Aldersey, Miss, 18, 30
Alexander, Mr., 185
Alford, Bishop, 23, 25
Almbrad, A. T., 356
Amiot, Père, 133
Amundsen, Mr., 329, 332, 336, 337
Andersen, Dr., 239
Anderson, Miss, 332
Anderson, Miss Clara, 355, 365
Anderson, Miss Hilda, 355, 365
Andrew, Geo., 265
Archbishop of Canterbury, 379
Archibald, Mr., 183
Argento, Mr., 161
Arnobius, 5
Ashmore, Dr., 400
Ashmore, jun., Rev. Wm., 400
Attila, 85

Baber, E. Colborne, 239
Baldwin, Rev. C. C., 395, 396
Baller, Rev. F. W., 202, 203, 219, 387
Banister, Rev. W., 396
Barclay, Rev. Thos., M.A., 63
Bates, Rev. J., 398
Beach, Rev. H. P., 188, 296
Beals, Rev. Chas., 147
Beauchamp, Rev. M., 219
Becker-Shawe, Rev. F., 330
Berg, August, 222
Bernadotte, Prince, 356
Beynon, 215, 387
Blalock, L. L., 160
Bland, Mr., 205
Blandford, 134
Bligh, Hon. J. G., 417
Blodget, Rev. Dr. H., 105, 110, 384, 386, 387, 392
Boen, Mr., 162
Bogdanovitch, 344
Boone, Bishop, 17, 18, 381, 392
Borrow, Geo., 417
Bostick, Mr., 161
Botham, Mr., 205
Boulton, 266
Bourne, F. S. A., 243
Bouvalot, Mons., 327
Bower, Capt., 327
Bramfit, Rev. T., 387
Brander, Dr. T. L., 312
Brewster, Rev. W. N., 406
Bridge, Rev. A. H., 107
Bridgman, Dr., 12, 16, 380, 381
Britton, Rev. J. C., 403
Brook, Rev. S. P., 100
Broumton, J. F., 264
Brown, Col. H., 25
Brown, Rev. David, 379
Brown, Rev. S. R., 17
Bruske, Rev. Julius, 330
Bryer, Miss L. J., 406
Bryson, Rev. Thos., 101
Buchanan, Rev. Claudius, 379
Budd, 202
Bullock, Rev. G. M., 331
Burdon, Bishop, 21, 25, 78, 105, 107, 110, 288, 384, 386, 390
Burns, Rev. Wm., 17, 24, 111, 311
Burrows, Lieut., 221
Byrde, Rev. Louis, 271

Cable, Miss, 220
Cameron, Dr., 27, 205, 334
Campbell, C. W., 347
Candida, 9
Cardwell, Mr., 133, 135, 137

Careri, Dr. J. F. Gemelli, 378
Carpenter, Dr., 86
Carpini, John de Plano, 6, 377
Carr, Dr., 161
Carson, Rev. Jas., 311
Cassels, Bishop, 32, 219
Chaize, Father de la, 378
Chalmers, Dr., 16, 49, 382
Chang Chih-tung, 116
Chang, Pastor, 214
Chang Tao-ling, Taoist Pope, 74
Chao Erh-hsuan, Gov., 176
Cheesman, Mr., 208
Chenery, C., 268
Ch'en, Gov., 178
Chestnut, Miss Eleanor, 408
Christe, Mr., 334
Chu-hsi, 133
Ch'ü, Pastor, 214
Ch'u Yuan (statesman and poet), 164
Clapp, 217
Clarke, Geo. W., 159, 215, 265
Clarke, Rev. S. R., 251, 265, 409, 421
Clement V., 7
Clennell, Consul W. J., 4, 130
Cobbold, Rev. R. H., 17, 397
Cochrane, Dr., 354
Collins, Rev. W. H., 21
Confucius, 98
Cooper, Rev. Wm., 388
Corvino, John de Monte, 7, 352, 410
Coulthard, Rev. J. J., 139
Cowie, Rev. H., 401
Cox, Rev. Josiah, 21
Coxinga, 64
Crikmay, Miss, 30
Crofts, D. W., 266
Culbertson, 382
Cumming, Dr., 15

Dalai Lama, 320
Darroch, John, 145
Davis, Dr. J. W., 384, 403
Degraz, Miss L., 389
Diaz, Emanuel, 378
Dick, Mr., 181
Doolittle, Rev. J., 17
Döring, Hans, 294, 296
Dorward, Adam, 27, 181
Douglas, Carstairs, 17
Douthwaite, Dr., 135
Drake, Mr., 214
Du Bose, Dr. H. C., 87
Dudgeon, Dr., 21
Duffus, Rev. W., 399
Du Halde, 191
Duncan, Mr. George, 23, 89
Duncan, Rev. Moir, 207

Easton, F., 195, 202, 204
Ebert, Rev. W., 394
Edgar, Mr., 336
Edkins, Dr., 18, 21, 85, 87, 105, 110, 382, 385, 414
Edwards, Dr. E. H., 217
Eitel, 49
Elgin, Lord, 102
Ellison, W. L., 100
Ekvall, Mr., 334
Emperor Hien-fung, 103
Emperor Kang-hsi, 9, 10, 105
Emperor Kia-king, 353
Emperor Kien-lung, 10, 103
Emperor Shih (Shih Hwang-ti), 74, 274
Emperor Shun, 73
Emperor Wu Tsung, 5
Emperor Yao, 210
Emperor Yong-ching, 10, 133
Emperor Yü, 74, 164
Empress, Dowager, 46, 106
Empress, Dowager Wu, 201
Eneroth, Mr., 356
Evans, 387

Faber, Dr., 49, 87
Farnham, Dr., 392
Fay, Miss L. M., 30
Ferguson, Miss, 332
Field, Miss A. M., 30, 400
Fitch, Rev. G. F., 402
Fleming, W. S., 266
Folke, Erie, 205, 221
Foster, Rev. Arnold, B.A., 114
Foster, Miss, 30
Francke, Rev. A. H., 330, 416
Frederickson, Rev. J. F., 332
French, Miss, 220
Friedstrom, N. J., 355, 365
Fu Hsi, 159, 210
Fulton, Rev. T. C., 312

Gabet, Mons., 322, 327
Galitzen, Prince, 412
Galpin, Rev. F., 398
Gama, Vasco da, 8
Garnier, Father, 393
Gauld, Dr., 49
Genähr, Rev. I., 17, 384
Gibson, Dr. J. Campbell, 43, 384, 399
Gibson, Miss, 136
Gillespie, Dr. J. R., 314
Gilman, Rev. F. P., 409
Gilmour, Rev. Jas., 24, 107, 312, 350, 354
Glover, Dr. R. H., 146
Goddard, Dr. J., 17, 382, 398
Goodrich, Dr., 111, 387
Gordon, General, 19, 85

Götteberg, Rev. J. A., 185
Gough, Dr. F. F., 17, 397
Gowry, Bishop, 382
Graham, Rev. J., 332
Granville, Earl, 24
Graves, Rev. Dr. R. H., 17, 288, 384, 390
Gray, Miss, 136
Green, Rev. D., 78
Greig, Dr., 312
Grundy, Mr., 331
Guinness, G. Whitfield, 149, 161
Gulick, Rev. Jno. T., 361
Gussman, Rev. G. A., 394
Gustafson, Mr., 330
Gutzlaff, Dr. Carl, 13, 86, 380

Hall, J. C., 193, 335
Hall, Rev. W. N., 21, 105
Hamberg, Rev. T., 394
Han Yü, 46
Happer, Rev. A., 390
Hardcastle, Joseph, 379
Harris, A. H., 164
Hart, Dr. S. Lavington, 107, 145
Hart, Dr. Virgil, 232
Hart, Rev. V. C., 133
Hart, Sir Robt., 106
Hartwell, Rev. C., 382
Hatano, M., 294
Hayes, Rev. J. H., 403
Hedin, Dr. Sven, 327
Hedley, Rev. Jno., F.R.G.S., 357
Helleberg, Mr., 356
Henry of Orleans, Prince, 327
Henry, Rev. B. C., 390
Hewitt, Dr. Julius, 221
Heyde, Augustus Wm., 328, 329, 415, 416
Hill, Rev. David, 21, 121, 123, 212
Himle, Rev. Th., 162
Hoare, Bishop, 398
Hobson, Dr., 15, 16
Hogg, C. F., 93
Holman, Mr., 204, 206
Holmes, 98
Hong Siu-ts'üen, 18
Hope, Admiral, 132
Horne, Miss, 30
Horsburgh, Rev. J. H., 32, 231
Hosie, Mr., 226, 227
Hoskyn, Miss, 220
Hoste, D. E., 219
Houlding, Rev. H. W., 109
Howe, Miss, 134
Hsi, Pastor, 213
Hsü Pu-yüin, Pastor, 221
Huc, Abbé, 327, 352
Hudson, T. H., 17
Hung Siu-tsuen, 85, 86
Hunter, Dr. J. M., 24, 311
Hunter, Geo., 292, 338
Huntingdon, Ellsworth, 340
Hutchinson, Rev. A. B., 390
Hykes, Dr. J. R., 387

I'Anson, Chas., 216
Ignatius Loyola, 84
Ingles, Rev. Jas. W., M.A., 301
Innocent, Rev. J., 21, 105

Jaeschke, Rev. H. A., 329, 415
James, 303
James, Thos., 211
Jenghis Khan, 6, 85, 345, 348
Jenkins, Rev. H., 399, 408
Jeremiassen, Rev. C. C., 409
John, Dr. Griffith, 18, 21, 78, 85, 87, 105, 125, 183, 228, 382, 384, 387
Johnson, Rev. Stephens, 17
Johnstone, 160
Judd, C. H., sen., 264, 407
Judd, C. H., jun., 137
Judd, Dr. F., 132, 136

Kahn, Dr. Ida, 134
K'ang Yu-wei, H.E., 46
Karlen, Edwin, 356
Karlson, A., 216
Kauderer, Mr., 404
Keane, Dr. A. H., 344
Keith, Rev. C., 392
Keller, Dr., 182
Kenmore, A., 177
Kerr, Dr. John, 49
Key, Wm., 219
Kiang, Chancellor, 178
King, Geo., 202
King, Thos., 216
Kingham, 135
Krolezyk, Rev. A., 390
Kropotkin, Prince, 343
Kublai Khan, 7, 348

Lack, Mr., 162
Lambuth, Rev. J. W., D.D., 88, 392
Landale, R. J., 265
Lane-Poole, Stanley, 348
Lansdell, Dr., 296
Larson, F. A., 355, 356, 364, 365, 366
Laurent (Ly. S.J.), C. P., 383
Lawson, Dugald, 221
Lechler, Rev. R., 394
Leeman, Mr., 229
Lees, Rev. Jonathan, 21, 101, 112, 211
Legge, Dr., 16, 49
Lewis, Rev. Spencer, 387
Liang A-fah, 18

Liddell, Mr., 354
Li Hung-chang, H.E., 26, 94, 102, 104
Lin, Commissioner, 14
Lipofzoff, Stepan, 417
Little, Archibald, 227
Lloyd, Rev. L., 54, 383, 396
Lobscheid, 17
Lockhart, Dr., 15, 18, 21, 86, 105, 106, 107
Lord, Dr. E. C., 17, 398
Lorrain, Mr., 333
Lowrie, Dr. J. W., 18, 108, 381
Lowrie, Mrs. R., 388
Lull, Raymond, 7
Lund, Miss Hannah, 355, 365
Lutley, Albert, 209
Lyall, Dr., 49
Lyon, Rev. D. N., 403

Macartney, Consul, 297
Macartney, Lord, 103, 378
M'Cartee, Dr. D. B., 17
MacCartee, Rev. Dr., 397
M'Carthy, Jno, 26, 27, 137, 229, 238
M'Clatchie, Rev. T., 86, 392
M'Coy, Rev. D. C., 108
Macdonald, Dr., 289
Macdonald, Mr. D., 329, 332
Macgowan, Dr. D. J., 17
Macgregor, Rev. W., 401, 402
M'Intosh, Miss, 136
Macintyre, Rev. John, 312
Mackay, Rev. G. L., 67
M'Kee, Stewart, 216
Mackenzie, Mr. E., 329, 332
Mackenzie, Rev. Dr. H. L., 107, 354, 399
Maclagan, Rev. P. J., 399
Magee, Bishop, 23
Magnuson, A. B., 356, 366
Manifold, Col., 4, 225
Manning, 327
Marco Polo, 6, 75, 352
Margary, R. A., 25
Markwick, 203
Marshall, Rev. C. K., 88
Marshman, Dr. Josh., 379
Marshman, John, 379
Martin, Dr. W. A. P., 21, 104, 108, 110, 385, 397
Marx, Dr., 330
Mason, Mr., 194
Mateer, Dr. C. W., 387
Matheson, H. M., 401
Mathieson, J. E., 399
Maxwell, Rev. Dr. Jas. L., 65, 66, 401
Meadows, Rev. J. J., 143
Medhurst, Dr. W. H., 13, 18, 86, 87, 380, 381, 389, 392
Mencius, 98
Mills, 160
Milne, Dr. W. C., 12, 18, 77, 87, 371, 380, 381, 392
Molland, 134
Mollman, Mr., 229
Morgan, Rev. E., 208
Morgenroth, Rev. G., 405
Morrison, Dr., 11, 12, 13, 18, 43, 48, 49, 374, 378, 379
Moseley, Dr. Wm., 379
Moule, Archdeacon, A. E., 73, 79, 405
Moule, Bishop G. E., 17, 21, 78, 382, 397, 405
Moule, Rev. W. S., 398
Muirhead, Dr., 18, 21, 85, 87, 88, 393
Murray, Miss, 135
Murray, Rev. W. H., 110

Nacken, Rev. J., 390
Nagel, Rev. A., 394
Napier, Lord, 14
Na-tung, H.E., 106
Nelson, Rev. R., 392
Nevius, Rev. Dr. J. L., 78, 387
Newcombe, Miss B., 406
Nicholas IV., Pope, 6, 352, 410
Nicholson, Rev. W., 414
Noyes, Rev. H. V., 390
Nystrom, 216

Obrucheff, 344
Olyphant, Mr., 13
Orr-Ewing, Arch., 126
Oviatt, Misses, 147
Owen, Rev. Dr. Geo., 111, 387

Pagell, Edward, 328
Pagell, Rev. W., 415
Parker, Dr. Peter, 15, 16, 98
Parker, Geo., 195, 196, 203, 296
Parker, Mr., 354
Parker, Rev. A. P., 402
Parkes, Sir Harry, 132
Partridge, Dr., 400
Paterson, Dr., 413
Paul Sü, 9
Pearce, Rev. T. W., 383
Pearse, Rev. E., 137, 203
Peet, Rev. L. B., 395
Peter, Rev. F., 416
Phillips, Rev. H. T., 407
Piercy, Rev. Geo., 17, 390
Pinkerton, Dr., 413, 417
Piton, Rev. C., 394
Playfair, Consul, 102
Plumb, Rev. N. J., 396
Poirot, Father C. P. Louis de, 385, 417
Polhill, Cecil, 195, 318

Pollard, Mr., 245
Porter, Rev. Henry D., M.D., 362
Powell, R. A., 161
Poynter, Mr., 331
Pozdnejev, Prof. A., 411, 414
Prejvalski, Gen., 327
Prester John, 352
Preston, Rev. G. F., 390
Pruen, Dr., 265

Radford, Thos., 336
Rahmn, Cornelius, 353
Rankin, Rev. H. V., 397
Raqueue, G., 297
Redslob, F. A., 329, 415
Reid, John, 145
Ribbach, Mr., 330
Ricci, Father Matthew, 9, 46, 84, 428
Richard, Dr. Timothy, 212, 217
Richthofen, Baron, 150, 152, 209, 344
Ridley, H. French, 193, 335
Rignhart, Mrs. Dr. E., 336, 343
Ripa, Father, 378
Ritchie, Rev. H., 66
Rizzolati, Bishop, 180
Roberts, Dr., 107, 354
Roberts, Rev. I. J., 16, 17, 85, 392
Roberts, Rev. Jas. H., 360, 362, 366
Robertson, Rev. D. T., 313
Rockhill, 327
Rodd, Miss, 406
Rodgers, Miss Mary, 364
Rogger, Jesuit Michel, 9, 46
Ross, Rev. John, 24, 312
Routledge, Miss, 331
Royal, F. M., 160
Rudland, Miss, 404
Rudland, Rev. W. D., 89, 404
Ruhl, Mr., 334
Russell, Bishop, 17, 25, 397
Russell, W. A., 23
Ryder, Captain, 242

Sadler, Rev. Jas., 402
St. Thomas, 5
Sambrook, Mr., 160
Satow, Sir E., 106
Savidge, Mr., 333
Schaal, Father, 9
Schaub, Martin, 49, 382
Schereschewsky, Bishop, 18, 110, 374, 384, 386, 414
Schiefner, Antonie, 414
Schmidt, Dr. I. J., 353, 411
Schofield, Dr. Harold, 212
Scott, Bishop C. P., 25, 108
Scudberg, Rev. G., 329
Sheffield, Rev. Dr. D. Z., 103, 110, 382
Sheldon, Miss Dr., 331
Shorrock, Rev. A. G., 207
Shuck (Am. Bap.), 16
Si Kwang-chi, 84
Simpson, 217, 334
Slimmon, 154, 160
Smith, Bishop, 16, 21, 23
Smith, Dr., 398
Smith, Dr. Creasey, 208, 354
Smith, Dr. Porter, 21
Smith, Rev. Arthur H., 3
Smith, Rev. Geo., 399
Smith, Stanley P., 220, 222
Snyder, Mr., 334
Soltau, Dr. H., 27, 246
Soothill, Rev. W. E., 403
Soutter, Mr., 336
Sparham, Rev. C. G., 387
Spaulding, Rev. F., 392
Sprague, Rev. W. P., 361, 364, 366
Stallybrass, Rev. Ed., 353, 413, 417
Staunton, Sir Geo., 378
Steele, Rev. J., 400
Stein, Dr. M. A., 340
Stellman, Miss, 220
Stenberg, D. W., 355, 364, 365, 414
Stevens, Rev. E., 13, 16
Stevenson, Rev. J. W., 23, 27, 246
Stewart, Rev. R. W., 396, 406
Stock, Eugene, 27, 78
Stone, Dr. Mary, 134
Stronach, Rev. J., 381, 389
Studd, C. T., 29, 220
Suber, Carl J., 355, 365
Su Tung-p'o, 46
Swan, Rev. W., 353, 413, 417
Swanson, Rev. W. S., 66, 401
Swordson, Mr., 364
Syles, Rev. E. W., 392

T'ao, Viceroy, 194
Taylor, Dr. Howard, 160
Taylor, Henry, 159
Taylor, Miss Annie, 195, 327, 333, 334, 336
Taylor, Rev. J. Hudson, 14, 18, 22, 78, 87, 90, 100, 135, 143, 182, 397
Taylor, Mrs. Hudson, 30, 388
Tewksbury, Rev. E. G., 112
Thompson, Rev. E. H., 404
Thompson, Rev. T. W., 361
Thomson, Archdeacon, 392
Thomson, C., 404
Todd, Rev. E. S., 133
Tomalin, Ed., 407
Trobe, Bishop B. La, 330
Trüdinger, Mr., 206
Tsen, Viceroy, 277
Tuan Fang, H.E., 194

Turner, 211
Turner, Miss, 331

Urry, T., 404

Vale, Joshua, 224
Valignani, 9
Venn, Henry, 8
Verbiest, 9

Waddell, Rev. H., 24, 311
Wade, Sir Thos., 24, 26, 93, 388
Wahlstedt, Emil, 356
Walker, Rev. J. E., 408
Wallace, Rev. W. J., 404
Wardner, Dr., 86
Waters, Curtis, 265
Webb, 266
Webb, Miss, 136
Webster, Rev. Jas., 312
Wellman, Mr., 211
Wells, Mr., 288
Wells Williams, 12, 16, 401
Welton, Rev. W., 395
Wen Wang, 201
Westcott, Bishop, 119
Westwater, Dr., 313
Wherry, Dr., 108, 111, 382
White, Rev. M. C., 395
Whitewright, 99
Whiting, Rev. J. L., 108, 212
Williams, R., 268
Williams, Rev. Mark, 361
Williamson, Mr., 143
Williamson, Rev. Dr. A., 24, 87, 211, 311, 346, 386
Wilson, Dr. Wm., 203
Wilson, R., 21
Windsor, Thos., 265
Winnes, Rev. Ph., 394
Wolfe, Archdeacon, 396
Woolston, Miss B., 30
Woolston, Miss S. H., 30
Wright, Mr., 332
Wu Wang, 201
Wylie, A., 18, 87, 211, 228, 377, 418
Wylie, Rev. Jas. A., 315

Xavier, François, 8, 46, 84

Yates, Rev. M. T., 86
Young, Dr. T. M., 313
Younghusband, Sir F., 346
Yu, H.E., 140
Yüan Shih-kai, H.E., 103, 104
Yü Hsien, 100
Yuile, Robt., 353

INDEX V

TOPOGRAPHICAL—MISSION STATIONS AND OTHER PLACES

Almora, 331
Amoy, 15, 17, 20, 56, 64, 66, 401
Amur Region, the, 304
Anhwei, Province of, 80, 139
Anking, 139, 143
Anping, 66
Anshun Fu, 245, 265, 268
Australia, 45

Bangkok, 17
Bhamo, 25, 246
Bhutan, 333
Borneo, 45
British Columbia, 45
Burmah, 25, 27

California, 45
Canton, 4, 10, 11, 12, 15, 16, 17, 18, 20, 43, 45, 46, 49, 50, 54, 64, 118, 122, 130, 277, 389
Chalingchow, 182
Changli, 109
Changsha, 164, 170, 176, 180, 181, 183
Changshu, 137
Changte Fu, 160, 169, 171, 180, 182, 185
Chaocheng, 220
Chaoking, 46
Chaoyang, 107, 109, 354, 362
Chefoo, 20, 21, 26, 93, 99, 100
Chekiang, Province of, 73, 133
Chenchow, 173
Chengchow Fu, 160, 162
Chengku, 203
Chengtu, 4, 225, 229, 236
Chengyangkwan, 144
Chentingfu, 102, 103
Chian, 129, 137, 138
Chichow, 107
Chiehchow, 221
Chienchang Fu, 129
Chihchow, 140, 144
Chihli, Province of, 101, 104
Chihshui, 201
Chinchow, 309, 311
Chini, 330
Chinkiang, 20, 23, 81, 83, 388
Chioshan, 161
Choni, 334, 336
Chowkiakow, 150, 160
Chowpatti, 331
Chowping, 99
Chüchow, 75
Chuchow, 146
Chuguchak, 356
Chuhsien Chen, 160
Chungking, 229, 230, 233
Chuwang, 160

Darjeeling, 332
Derge Dongkhyer, 321
Dongshang, 77, 78

Fancheng, 162
Fenchow Fu, 212, 217
Fengchen, 215
Fenhsi, 220
Foochow, 20, 30, 54, 55, 56, 58, 76, 395
Formosa, 25, 63
Fuchow (Kiangsi), 15, 17, 129, 138
Fukien, Province of, 31, 32, 44, 52, 54, 63, 64, 76

Ghoom, 331

Hainan, 409
Hami, 339
Hanchung, 203
Hangchow, 22, 74, 75, 76, 77, 78, 405
Hankow, 20, 21, 22, 78, 115, 116, 117, 183

Hanyang, 116
Hara Oso, 364
Harbin, 305, 310
Hengchow, 173, 180, 184
Hingan Fu, 202
Hinghwa, 405
Hochien Fu, 102, 103
Honan Fu, 150, 153, 161
Honan, Province of, 25, 30, 80, 149
Hongkong, 15, 16, 17, 21, 23, 30, 49
Honglok, 50
Hotsin, 220
Hsiangcheng Hsien, 160
Hsiaoyi, 215, 218
Hsi Hsien, 161
Hsinchen, 160
Hsinchow, 217
Hsingyi Hsien, 265
Hsinye Hsien, 162
Hsüanhwa, 357
Hsu Kochuang, 104
Hsunchow, 279
Huchow, 75, 77
Huenyuen, 216
Hukow, 133
Hulan, 313
Hunan, Province of, 25, 30, 31, 44, 164
Hungchiang, 181
Hungtung, 220
Hupeh, Province of, 78
Hwaiking Fu, 153, 160
Hwailuh, 109
Hwaiyuen, 146
Hwasang, 58
Hwayinmiao, 201
Hweichow, 139, 141, 142, 144
Hwochow, 210, 220

Icheng, 220
Ili, 297
Irkutsk, 353

Japan, 1, 69, 102
Jehho, 102, 103, 110

Kaichow, 109, 305
Kaifeng Fu, 150, 161, 162, 428
Kaiguan, 303
Kaiping, 104
Kalatse, 330
Kalgan, 22, 109, 354, 357, 360, 366
Kalimpong, 332
Kanchow Fu, 129, 137, 138
Kansu, Province of, 26, 100, 189
Kashgar, 297
Kashing, 77, 78
Kiachta, 354, 365
Kiaking, 75
Kiangchow, 220
Kiangsi, Province of, 44, 126
Kiangsu, Province of, 80
Kiangyin, 78
Kiaocheng, 217
Kiaochow, 33, 94, 95, 99
Kiating Fu, 231, 232
Kiehsiu, 218
Kienning, 406
Kienping, 145
Kienyang, 407
Kingteh Chen, 132, 137
Kinhwa, 75, 76, 407
Kirin, 310, 312
Kiukiang, 20, 23, 129, 132
Kiungchow (Hainan), 20
Kokonor, 342
Kopu, 269
Kucheng, 32, 58, 145
Kuldja, 341
Kuling, 132
Kütsing Fu, 248
Küwo, 220
Kwaiping, 288
Kwanchengtze, 310, 312
Kwangchow, 153, 161
Kwangfeng Hsien, 128
Kwangsi, Province of, 26, 47, 271
Kwangsin, 129
Kwangteh Chow, 144
Kwangtung, Province of, 43, 393
Kwanpingfu, 109
Kwanpinghsien, 109
Kweichi, 135
Kweichow, Province of, 26, 251, 421
Kweihwa Ch'eng, 215
Kweilin, 272, 274, 277, 284, 287, 288, 289
Kweite Fu, 160
Kweiyang Fu, 264
Kyelang, 329

Laian, 145
Lanchow, 100, 191, 192, 193, 195
Laoling, 99
Leh, 329
Lhasa, 320, 325, 326, 328
Liangchow Fu, 194, 195
Liaoyang, 309, 315
Lichow, 180
Liling, 173, 186
Linkiang Fu, 129
Linmingkwan, 109
Litang, 337
Liuchow, 289
Luan Chow, 141, 145, 220, 221
Lucheng, 221
Lungchow, 278, 286, 289
Lutai, 104
Luyi Hsien, 160

Macao, 9, 11, 12, 48
Malacca, 8, 13, 16, 380
Manchuria, 24, 27, 31, 52, 85, 95, 301, 416
Milam, 331
Min Chow, 334
Mongolia, 13, 24, 27, 338, 360, 410
Moukden, 305, 306, 308, 312, 314

Nanchang Fu, 9, 84, 130, 131, 138
Nanking Fu, 9, 18, 19, 20, 23, 47, 56, 80, 81, 83, 84, 85, 88, 89, 211, 388
Nanling, 146
Nanning, 278, 287
Nepal, 331
Nertchinsk, 304
Newchwang, 20, 24, 45, 104, 305, 309, 311, 312
Ninghai Chow, 100
Ningkuo Fu, 144
Ningpo, 15, 17, 18, 20, 73, 74, 75, 77, 78, 397
Ningsia, 191, 194, 195

Ordos, the, 345

Pachow, 229
Pakow (or Pingchüanchow), 109
Panghai, 266
Paoking, 173
Paoning, 229
Paoteo, 215
Paotingfu, 102, 108
Patsibolong, 356, 365
Peitaiho, 111, 112
Peking, 9, 10, 18, 19, 21, 24, 26, 47, 102, 104, 107, 108, 110, 111, 354, 378, 385, 388, 428
Pescadore Islands, 63
Petuna, 310
Pingchiang, 174
Pinghsiang Hsien, 130, 138
Pingliang Fu, 191, 197
Pingloh, 289
Pingyang Fu, 210, 212, 214, 219, 220, 222
Pingyao, 210, 218
Pingyi Hsien, 248
Pochow, 146, 161
Poo, 329
Port Arthur, 317
Puchow, 221
Pu-to, island, 74

Raochow Fu, 136
Ruchow, 153
Rungcheng Hsien, 160
Runing Fu, 159, 161
Russia, 132

Sadiya, 333
Salahtse, 215
Sankiang, 408
San-siang (island), 46
Sanyuan, 207
Selenginsk, 353
Shae-ki-tien, 160
Shanghai, 4, 15, 18, 20, 24, 45, 80, 81, 84, 86, 92, 178, 383, 392
Shanhaikwan, 102, 103, 104, 106
Shansi, Province of, 26
Shantung, Province of, 80, 93, 122, 407
Shaochow, 46
Shaohing, 73, 74, 77, 78
Shaoking, 9
Shaowu, 408
Shenchow, 174, 180, 182, 187
Shensi, Province of, 26, 198
Sheoyang, 217
Shigar, 330
Shihmen-hsien, 180
Shihtau, 99
Shihtieh, 217
Sian Fu, 5, 199, 201, 207, 377
Siangtan, 170, 180, 184
Siccawei, 84
Sichow, 214, 219
Sinan (Honan), 161
Singapore, 45
Sining Fu, 191, 193, 194, 195, 335
Sinkiang, Province of, 292
Sinyang Chow, 161
Skardo, 330
Soochow (on Shantung border), 91
Soochow, 80, 81, 83, 85, 87, 402
Soping, 216
Straits Settlements, 45
Suanhwa, 216
Suchan Fu, 9, 150
Suifu, 231
Swatow, 20, 30, 45, 46, 49, 50, 399
Szechwan, Province of, 26, 32, 224

Tachengtse, 354
Tachienlu, 322, 328, 333, 336
Taian Fu, 94
Taichow, 75, 77, 78, 404
Taiho, 145
Taikang Hsien, 160
Taiku, 217
Taiwan (Tainan), 20, 65, 66, 67
Taiyuen Fu, 30, 209, 212, 217, 387
Takow, 65, 66
Takutang, 135
Tali Fu, 239, 240, 248
Tamingfu, 109
Tamsui, 67
Tamsui, 20
Tangshan, 104, 107

Taning, 214, 219
Taochow, 195, 334
Taokow, 150
Tasikow, 354
Tatung, 146, 216
Tibet, 27, 318, 415
Tiechiu, 49
Tiehling, 309
Tien-moh-san, 74
Tientsin, 13, 19, 20, 21, 24, 45, 74, 83, 99, 102, 104, 106, 107, 109, 110
Titao, 334
Tsangchow, 107
Tsehchow, 222
Tsenyi Fu, 266
Tsinan Fu, 95, 99
Tsinchow, 191, 192, 194, 195
Tsingchow Fu, 99
Tsingkiangpu, 91
Tsining Chow, 99
Tsoyun, 216
Tsunhua, 108
Tungchow, 21, 99, 102, 103, 111
Tungkwan, 201
Tushan Chow, 265
Tzuchow, 109

Urga, 351, 357, 364

Vladivostok, 305

Wanchi, 146
Weichen, 107
Weihaiwei, 94, 97, 99
Weihsien, 99, 109
Weihwei Fu, 160
Weinan Hsien, 201, 205
Wenchow, 75, 77, 78, 403
Wenteng, 99
Woosung, 82
Wuchang, 115, 116
Wuchen, 134
Wuchow, 274, 279, 282, 285, 288, 289
Wuhu, 83, 144, 145, 147
Wusüeh, 31
Wutingfu, 107

Yangchow, 23, 82, 90
Yatung, 333
Yencheng Hsien, 162
Yenchow, 75
Yenshan, 107
Yichow Fu, 99
Yingchow, 145, 216
Yishih, 221
Yochow, 165, 173, 176, 180, 181 184, 186
Yohyang, 220
Yuanchow, 129, 138
Yuhshan, 135
Yulingchow, 289
Yungchang Fu, 250
Yuncheng, 221
Yungchow, 186
Yungping, 107
Yunnan, Province of, 26, 238
Yunnan Fu, 248
Yuwu, 221
Yüyao, 73

Zungaria, 341

THE END

Printed by R. & R. Clark, Limited, *Edinburgh*.

THE CHINA INLAND MISSION

When the China Inland Mission was founded there were only 15 Protestant Mission Stations in China, with about 2000 converts.

On January 1, 1906, the C.I.M. alone had 205 Central Stations and 632 Out-Stations, with over 14,000 converts.

On January 1, 1906, the C.I.M. had 849 missionaries—wives included, assisted by 1282 Chinese helpers, 394 of the latter being unpaid.

On the same date the C.I.M. had 849 Chapels in China, with 476 organised Churches, 188 Day and Boarding Schools with 2997 scholars, 7 Hospitals, 37 Dispensaries, and 101 Opium Refuges.

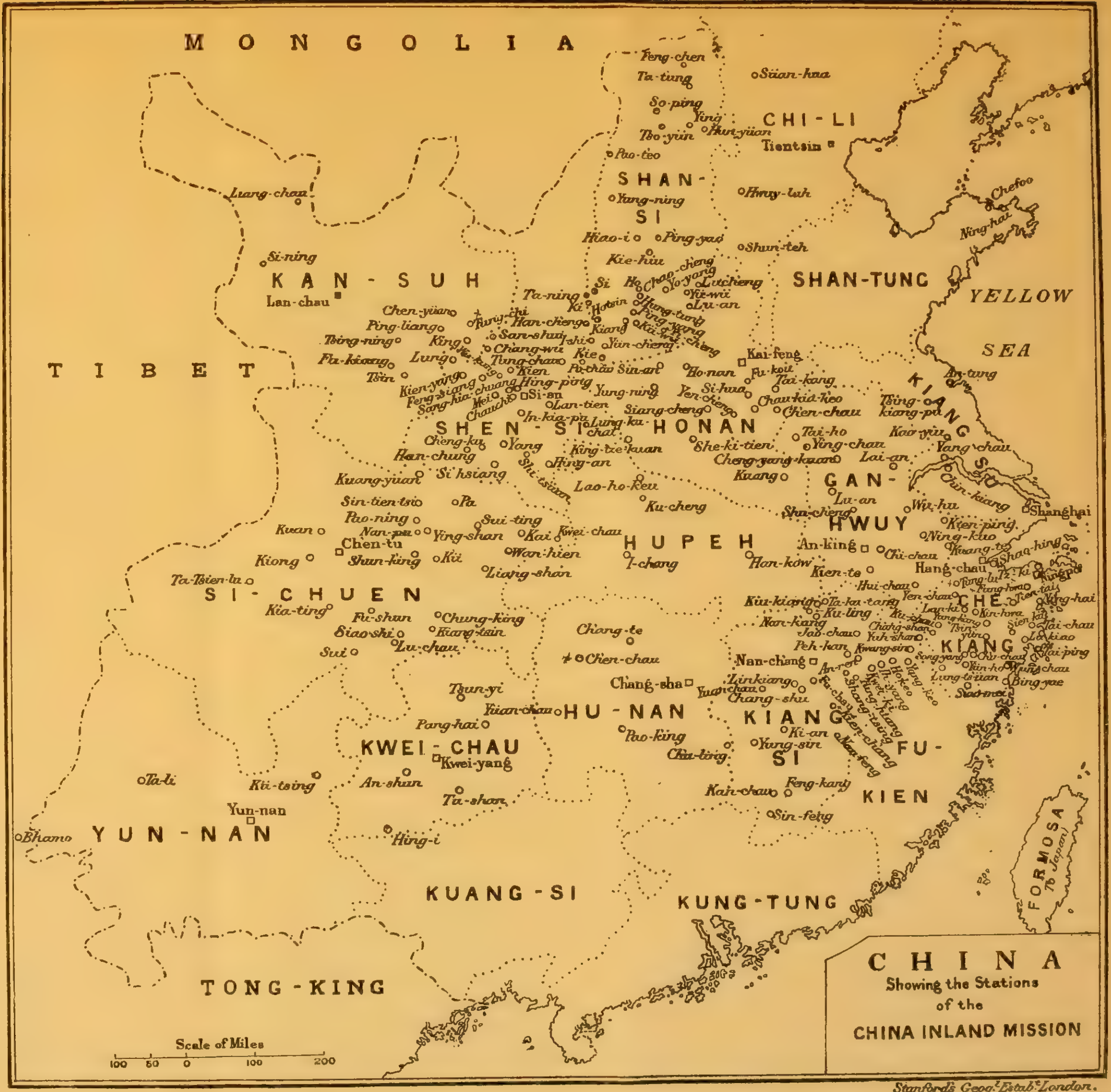
During the year 1905, 2541 persons were baptized (between 3500 and 4000 during 1906, returns not yet complete), while more than 25,000 persons have been baptized since the commencement.

The C.I.M. is supported by voluntary contributions, no solicitation of funds being made. The total income for 1905 was £72,906 : 7 : 6.

China Inland Mission

London	Newington Green, N.
Philadelphia, Pa.	235 School Lane, Germantown.
Toronto . . .	507 Church Street.
Melbourne . . .	267 Collins Street.

"China's Millions" is the monthly official organ of the Mission.


C H I N A
Showing the Stations of the
CHINA INLAND MISSION
MONGOLIA
TIBET
KAN-SUH
SHAN-SI
CHI-LI
SHAN-TUNG
SHEN-SI
HO-NAN
KIANG-SU
GAN-HWUY
HUPEH
SI-CHUEN
HU-NAN
KIANG-SI
CHE-KIANG
FU-KIEN
KWEI-CHAU
YUN-NAN
KUANG-SI
KUNG-TUNG
TONG-KING
FORMOSA (To Japan)
YELLOW SEA
Feng-chen
Ta-tung
Süan-hua
So-ping
Ying
Tso-yün
Hun-yüan
Tientsin
Pao-teo
Yang-ning
Hwuy-luh
Chefoo
Ning-hai
Liang-chau
Si-ning
Hiao-i
Ping-yao
Shun-teh
Kie-hiu
Lan-chau
Ta-ning
Lu-an
Chen-yüan
Ping-liang
Han-cheng
Tsing-ning
Fu-kiang
Tsin
San-shui
Chang-wu
Yün-cheng
Kai-feng
Ho-nan
Tai-kang
Chau-kia-keo
Chen-chau
Tsing-kiang-pu
An-tung
Si-an
Lan-tien
Siang-cheng
Fu-kou
Si-hua
Tai-ho
Ying-chau
Kao-yiu
Yang-chau
Lai-an
Cheng-kü
Yang
Han-chung
Hing-an
Lao-ho-keu
Kuang-yüan
Si-hsiang
Kü-cheng
Shanghai
Lu-an
Wu-hu
Kien-ping
Ning-kuo
Sin-tien-tsï
Pa
Pao-ning
Sui-ting
Kuan
Nan-pu
Ying-shan
Kai
Kwei-chau
Chen-tu
Shun-king
Kü
Wan-hien
Liang-shan
I-chang
An-king
Chi-chau
Han-kow
Kien-te
Hang-chau
Kiong
Ta-Tsien-lu
Kia-ting
Fu-shan
Chung-king
Siao-shi
Kiang-tsin
Lu-chau
Sui
Chang-te
Chen-chau
Nan-chang
Chang-sha
Tsun-yi
Yüan-chau
Pang-hai
Pao-king
Ki-an
Yung-sin
Kwei-yang
An-shun
Ta-shan
Ta-li
Kü-tsing
Yun-nan
Bhamo
Hing-i
Kan-chau
Feng-kang
Sin-feng
Scale of Miles
100
50
0
100
200

Stanford's Geog.l Estab.t London.

Companion Volume to *The Chinese Empire*

A Large Atlas of the Chinese Empire.

Containing 22 Maps of all the Provinces of China Proper and the Dependencies of Manchuria, Mongolia, Tibet, etc.

Scale of China Proper, 1 : 3,000,000, or about 47 miles to the inch.
„ Dependencies, 1 : 7,500,000 „ 120 „ „

This Atlas is being specially drawn by Mr. Edward Stanford, Geographer to the King, and is based upon the latest Surveys. A list of some of the recent Surveys used will be found in the Preface of the present volume, page xiii.

The orthography will be that recently and finally adopted by the Chinese Imperial Post Office. The Atlas will therefore, both as based upon the latest Surveys and as employing the revised orthography, supersede all earlier Maps and Atlases.

At the time of going to Press with *The Chinese Empire*, the Atlas is fully engraved with the exception of the insertion of the names.

Published by the China Inland Mission, London, Philadelphia,
Toronto, and Melbourne.

WORKS BY MRS. HOWARD TAYLOR

Pastor Hsi.

One of China's Christians.

Tenth Edition, 45,000.

"It is absorbingly interesting. I don't know of any book which makes Chinese life and customs so real."—*Rev. F. B. Meyer.*

Popular Edition, **1s. 6d.** *net.* *In North America*, **$1.00.**

One of China's Scholars.

The Culture and Conversion of a Confucianist.

Seventh Edition, 15,000.

"Admirably done. We have nowhere seen such a clear account of the four religions of China."—*C.M.S. Intelligencer.*

Popular Edition, **1s. 6d.** *net.* *In North America*, **50 cents.**

Pastor Hsi: Confucian Scholar and Christian.

The TWO VOLUMES can be had in ONE, bound in cloth and gold.

Price **3s. 6d.** *net*, **3s. 10d.** *post free.*

In the Far East.

With Collotype Portrait and 80 Illustrations.

Third Edition, 18,000.

"I have greatly enjoyed *In the Far East.* God blessing it, the book should send armies of believers to invade the flowery land."—*The late Rev. C. H. Spurgeon.*

3s. 6d. *post free.* *In North America*, **$1.00.**

Found Faithful.

In Memoriam:
Mrs. Hudson Taylor.

A Booklet suitable for enclosing in envelopes.

Paper, **1s.** *per doz. net.* *Art Binding*, **6d.** *each.*

China Inland Mission, London, Philadelphia, Toronto, and Melbourne.
Morgan & Scott, London.

WORKS BY THE LATE REV. J. HUDSON TAYLOR

A Retrospect. NEW EDITION.

"It has a peculiar value as a testimony to the love and faithfulness of GOD, and the joy of living in close communion with Him."—*The Christian.*

Paper Boards, **1s.** *post free.* *In North America,* **25 cents.**

Union and Communion. Thoughts on the Song of Solomon.

Cloth, **1s.** *post free.* **30 cents.**

Separation and Service. Thoughts on Numbers vi. and vii.

Cloth, **1s.** *post free.* **30 cents.**

A Ribband of Blue. And other Bible Studies.

Cloth, **1s.** *post free.* **30 cents.**

These three books, published at **1s.** each, are now offered in Great Britain, at the special price of **1s. 6d.** net for the set of three. This price applies only when the set is taken.

China Inland Mission, London, Philadelphia, Toronto, and Melbourne.
Morgan & Scott, London.

WORKS BY MARSHALL BROOMHALL, B.A.

Pioneer Work in Hunan:

by ADAM DORWARD
and others.

A Story of the C.I.M. work in this interesting province from 1875 to 1905.

With Portraits, 17 Illustrations, and a specially prepared Map.

"Let our young men and women read this book and it will set them on fire."—*Rev. F. B. Meyer.*

2s. *net.* *Cloth and gold on back.* **75 cents.**

In Memoriam: J. Hudson Taylor.

A Memorial Volume concerning the late Rev. J. Hudson Taylor.

With 7 Portraits.

Cloth and gold, **1s. 6d.** *net.* **50 cents.**

Martyred Missionaries of the C.I.M.

Completing 10,000.

2 Maps, 60 Portraits, 25 Illustrations.

"It stands altogether apart. Plain tales of heroism and self-sacrifice."—*The Spectator.*

2s. 6d. *net.* **$1.00.**

China Inland Mission, London, Philadelphia, Toronto, and Melbourne,
Morgan & Scott, London.

Last Letters of Martyred Missionaries.

Portraits and Illustrations.

Edited by
MARSHALL
BROOMHALL, B.A.

"Some of these letters are precious beyond description."
The Christian.

2s. 6d. *post free.*

The Evangelization of the World.

By B. BROOMHALL.

"It should lie on every drawing-room table; be within reach of every clergyman's study; and be given as a present to every Christian young man."—*The Church Missionary Intelligencer.*

1s. 6d. *net.* **1s. 10d.** *post free.*

Memorials of Dr. Harold Schofield.

By his Brother,
A. T. SCHOFIELD,
M.D.

1s. 6d. *post free.*

Among Hills and Valleys in Western China.

By Miss HANNAH
DAVIES.

3s. 6d. *post free.*

China Inland Mission, London, Philadelphia, Toronto, and Melbourne.
Morgan & Scott, London.

Chinese Superstitions.

A collection of the more prominent superstitions of the Chinese people.

Two full-page illustrations on art paper, of 20 objects connected with superstitions.

By JOSHUA VALE.

"If a man doesn't believe that the heathen need any religion but their own, put these pages into his hand, and he will be lost in pity, and become a missionary enthusiast."—*Monthly Messenger of the Presbyterian Church of England.*

Bound in Stiff Paper Covers, in Green and Gold, **6d.** *net.*
15 Cents.

China's Millions.

The Organ of the China Inland Mission.

1d. *monthly.* **1s. 6d.** *per annum, post free.*

In North America, Annual Subscription, **50 Cents.**

Methods of Mission Work.

By Rev. JOHN L. NEVIUS, D.D.

6d. *net.* *Post free,* **9d.**

Eye-Gate,

Or, Native Art in the Evangelization of China.

Containing 30 Colour Reproductions of Chinese Paintings.

By WILLIAM WILSON, M.B., C.M., of C.I.M.

Extract from Prefatory Note.—"Nothing that has been published upon China for a long time is more likely to be helpful in stirring the hearts of Christians than Dr. Wilson's book."—*Eugene Stock, Esq., C.M.S.*

Price **6d.** *per copy.* *Post free,* **8½d.** 12 *copies, post free,* **6s.**

China Inland Mission, London, Philadelphia, Toronto, and Melbourne.
Morgan & Scott, London.

Map of China.

On Rollers, size 44 ins. by 38 ins.
Scale, 50 miles to the inch.

8s. *net.* *Carriage extra.*

Folded in book form. **8s.** *post free.*

In North America **$3.00.**

"A remarkably fine Map of China."—*L.M.S. Chronicle.*

"The present Map is a beautifully got up one."—*Journal Royal Asiatic Society.*

"To study it gives an idea of the country which cannot be got elsewhere."—*The Spectator.*

Small Map of China.

Mounted on Linen, and folded in book form, size when folded, 9 ins. by 5 ins. **1s. 6d.** *post free.*

Mounted on Cardboard for hanging, size 20¾ ins. by 18½ ins. **1s. 4d.** *post free.*

Paper only, unmounted, size 19½ ins. by 16¾ ins. **6d.** *post free.*

In North America, **50 Cents** *and* **25 Cents.**

Chinese Picture Post Cards.

By Chinese Artists.
Beautifully Lithographed
in TWELVE Colours.

Per packet of 12, **6d.** *net.* *Post free,* **7d.**

The China Inland Mission

Founder—The Late Rev. J. HUDSON TAYLOR, M.R.C.S.
General Director—D. E. HOSTE.

Object.—The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of Christ and the hope of His coming, to obey the command to preach the Gospel to every creature.

Character.—The Mission is Evangelical and pandenominational, embracing members of all the leading denominations of Christians.

Methods.—Duly qualified candidates are accepted without restriction as to denomination, provided they are sound in all the fundamental truths of the faith.

All missionaries go forth in dependence upon God for supplies, without any guarantee of income from the Mission.

The Mission is entirely supported by the free-will offerings of God's people, no personal solicitation or collections being authorised. No more is expended than is thus received, going into debt being considered inconsistent with the principle of entire dependence upon God.

Progress.—On January 1, 1906, there were in connection with the Mission, 849 missionaries and associates (including wives), 18 ordained Chinese pastors, 365 assistant Chinese preachers, 169 Chinese school teachers, 206 Colporteurs, 130 Biblewomen, and 394 other unpaid Chinese helpers, about 14,078 communicants, 21,648 having been baptized from the commencement. There are 476 organised churches, 188 schools, 37 dispensaries, 101 opium refuges, and 7 hospitals.

"**China's Millions,**" the organ of the Mission, published monthly. Illustrated. 1d.; or 1s. 6d. per annum, post free.

HEADQUARTERS OF THE MISSION

LONDON . . .	Newington Green.
PHILADELPHIA . .	235 School Lane, Germantown.
TORONTO . . .	507 Church Street.
MELBOURNE . .	267 Collins Street.

Donations and Correspondence should be addressed to the Secretary at any of the above addresses.

DATE DUE

UPI 261-2505	PRINTED IN U.S.A.

3.50

BANGOR THEOLOGICAL SEMINARY
The Chinese empire : a general
MOUB 951 B791c
3 4401 0006 3585 4